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## NOTES OF THE WEEK.

FOR some years it has been the generous custom of certain of our friends to subscribe for copies of *THE INQUIRER*, which are sent to Free Libraries in important centres. A considerable number of copies are now so distributed, but the subscriptions received this year leave about a dozen of these as yet unprovided for. We can assure our friends that every such subscription will be put to a good use, and we cannot receive too many. It has been more than once suggested to us by interested readers that *THE INQUIRER* is worth more than a penny. This we should be the last to deny. But while we have no desire to raise the price of the paper, it would be a real service if every one who held that good opinion were to subscribe for two or more copies instead of one, to send to other friends, and so secure a wider distribution. We appeal to all who feel that *THE INQUIRER* is a useful paper, and is capable of rendering real service to the cause of liberal religion, to do all that lies in their power to make it more widely known.

WE hear from Signor Bracciforti, of Milan, that on the 9th and 10th of this month the congregation of the Oratorio San Paolo in Piacenza, meeting on the premises of their church, elected Don Paolo Miraglia, the founder of the church, to be their Bishop. The Bishop-elect is a friend of Signor Bracciforti's, and was at one time drawn towards the Old Catholics; but this election, the issue of which we shall watch with the greatest interest, points to a new departure in attempting a wider comprehensiveness in the Roman Catholic Church itself.

SPURGEON'S TABERNACLE, in Newington-butts, which was destroyed by fire on Wednesday afternoon, was opened in 1861, with accommodation for a congregation of from 5,000 to 6,000. During the lifetime of the great preacher it was habitually crowded, and there are many records of the impression made by one of the most remarkable men of his time. George Eliot, Gladstone, Ruskin were among those who were drawn to hear him. His sermons were regularly reported, and had an enormous circulation throughout the world. The Tabernacle will, no doubt, be rebuilt, but it will no longer be the chapel in which Spurgeon ministered.

THE summer meeting of the London Society for the Extension of University Teaching, which is to be held from May 30 to June 11, promises to be of great interest. The lectures, which will be given for the most part in the theatre of the University of London, open on Whit-Monday evening, when Sir Walter Besant will deal with "London at the Norman Conquest." Professor Skeat is to lecture on "Chaucer's London," Mr. Churton Collins on "Shakespeare and the London Theatre," and Professor Hales on "Milton's London." Mr. Owen Seaman is to give successive lectures on three modern London poets—Browning, Rossetti, and William Morris. London architecture, music, art, men of science will also be dealt with; and there will be special lectures on educational subjects and child study by Professor Sully, Sir Joshua Fitch, and others. A conversazione at University College, garden parties at Devonshire House and Fulham Palace, and a Reception at the Mansion House, provide for a social element in the meetings. Application for tickets (which are a guinea each, or 5s. for the educational lectures only) should be made at once to the Secretary, University Extension Office, Charterhouse, E.C.

CANON GORE is editing a series of Essays on Church Reform, to be published shortly by Mr. Murray. The essays will include the following:—"General Lines of Church Reform," by the Editor; "The Original Position of the Laity in the Christian Church," by the Rev. R. B. Rackham; "The Actual Methods of Self-Government in the Established Church of Scotland," by Lord Balfour of Burleigh; "An Ideal of Church and State," by Canon Scott-Holland; "A Practical Ideal of Self-Government," by Rev. the Hon. Arthur Lyttelton; "Legal and Parliamentary Possibilities," by Mr. Justice Phillimore; "Parish Councils," by Mr. H. J. Torr; "Patronage," by Mr. Clement Y. Sturge; "Pensions for the Clergy," by the Dean of Norwich; "Increase of

the Episcopate," by Mr. W. S. de Winton; and "Church Reform and Social Problems," by Dr. Fry.

THE *Daily Graphic*, of April 11, gave a sketch of the pew in the north gallery of the church of St. Clement Danes, in the Strand, where in the latter years of his life Dr. Johnson regularly worshipped. In the back of the pew a brass plate has been inserted, with the following inscription:—"In this pew, and beside this pillar, for many years attended Divine service the celebrated Dr. Samuel Johnson, the philosopher, the poet, the ardent lexicographer, the profound moralist, the chief writer of his time. Born, 1709. Died, 1784. In remembrance and honour of noble faculties nobly employed, some inhabitants of the parish of St. Clement Danes have placed this slight memorial, A.D. 1857." The church, which was built (on the site of a much older foundation) in 1682, under the direction of Sir Christopher Wren, is now undergoing complete renovation. From the rent of seats in the churchyard at the time of the Jubilee procession last year the rector received nearly £7,000, the whole of which he is devoting to the church. It contains some remarkable oak work, and is altogether a fine specimen of the church architecture of its period.

AT the celebration in October last of the hundredth anniversary of the birth of the Rev. Samuel Joseph May, in the Memorial Church at Syracuse, N.Y., an address was given by his son, the Rev. Joseph May, of Philadelphia, which has now been published. It is the study of a man of singularly beautiful and perfectly balanced nature. An ardent abolitionist, from their first meeting in 1826 the close friend of Lloyd Garrison, a no less ardent advocate of temperance and of peace, a man of strong moral convictions and unflinching courage, he yet passed through life making only friends. "On his own part," says his son, "it was certainly his freedom from asperity, while urging truth unsparingly, that recommended his moral message. It happened to many faithful preachers of that day to decimate their congregations by their advocacy of unpopular reforms. I think it was often because they spoke the truth not in love, or not with judgment, and the sense of proportion. My recollection is quite clear that only one member of this congregation was driven out of it by his pastor's reform preaching, and he very soon returned, having been all along one of the warmest personal friends of the minister."

WE are indebted to the courtesy of the sender for some account of a book, "Tōkō Jihi," which we have been interested to



receive from Japan. The book is a recent publication of the Japan Unitarian Association, edited by the Secretary, Mr. Saichiro Kanda, who explains that the title means "To ascend high from low." It is printed in native characters, with the title-page where our books end, and consists mainly of selections from the writings of Unitarian authors, such as Clarke, Savage, Bixby, Dole, and MacCauley, with some additions by the Editor. It gives a survey of all the great questions of religion, with some historical notes on Unitarianism, and a statement of the Editor's personal faith appended.

THE March number of the *Australian Herald* refers in a leading article to the speech made by Dr. Strong at the welcome meeting to the Rev. R. H. Lambley, in which he made a strong appeal for greater religious faithfulness in Protestant churches. "The Church of the future, he believed, would be neither Roman Catholic nor Protestant, neither Unitarian nor Trinitarian, but a Catholic Church of the Holy Spirit, for we were all, even 'orthodox' people, beginning to recognise that goodness and true religion were quite compatible with varied theological forms of belief. What, therefore, he thought we should all strive for was the realisation of this grand 'evangelical' in the true sense of the word, and Catholic ideal. Protestantism must go forward in this direction, or it would be lost. The Protestant churches were not to be revived by 'attractive' services, or by becoming places of amusement and entertainment. Let them turn to the power of religion, and to the really religious people who, after all, were the backbone of a church. Not crowds 'attracted' by entertainments, and not overflowing coffers were the real strength of a church, but religious life, and earnestness, and service to the city and the country. The people who were merely 'attracted' would be no strength to the church in the evil day. Better a small, earnest, and devoted band than a multitude without backbone."

"STRENGTHEN the Things that Remain" is the title of a stirring address by the Rev. J. Page Hopps, delivered no doubt to his own congregation, and now published. Speaking of the difficulties and weakness of a Free Church where individualism is strongly marked, and attendance at service is no longer felt to be a binding duty, Mr. Hopps says:—"When a man casts himself adrift from the outward, the formal, the less personal ties and loyalties, he ought to be not less, but more careful, more considerate, and more self-surrendering in spirit, and more concerned to guard against mere self-will. And all the more because he thinks for himself, he ought to be anxious to keep his hold on others, knowing the disintegrating and isolating tendencies of individualism and freethought. . . . The Free Churches have no mere forms, no survivals, artificialities, cant. They are in good marching order (if they would only march!) They are left face to face with right reason, the unperverted conscience, and simple human love; and, if they knew it, there is that in them which might make them the cheeriest and brightest churches of the land."

THE new number of "Hymns and Choral Songs," published at Eastertide by the

Manchester District Sunday School Association (Manchester: H. Rawson and Co., 16, New Brown-street, London: Essex Hall. Price one penny), contains fifteen pieces, with tunes old and new. There are three of the Rev. A. N. Blatchford's ever welcome children's hymns, taken from his "Songs of Praise": the matin song, "Stars aloft are fading"; "O Thou, Who sendest spring time" (to a tune by Mr. W. Woolley), and the evening hymn, "Peacefully round us the shadows are falling." There is an evening hymn by the Rev. A. W. Fox, to a charming tune of Mr. J. W. Allen's; and the Rev. W. G. Tarrant contributes a new hymn, "Praises never-ending." Of the tunes, another we are glad to see is the Rev. H. W. Hawkes' for Longfellow's "Psalm of Life."

A CORRESPONDENT writes to us urging the importance of the careful preservation of congregational and school records, and suggesting that some capable member of each congregation should be appointed to collect all available documents (even old minute books sometimes straying into private hands), to arrange them, and deposit them in a place of safety, where they will be available for the future historian. Several recently published histories of churches in our connection show the great value and interest of such records. A collection of past records having once been made, it would be comparatively easy to add all current documents, such as calendars, printed reports, lists of members, forms of special services, newspaper notices, and all bills announcing meetings. The Recorder might also add MS. notes.

THE Chairman of Committee of one of our Domestic Missions sends us the following:—"Wanted, as domestic missionary to the poor of a great city, a man, gifted with a kind heart and with common sense, willing to work and able to speak helpfully to poor folk. We want a man who believes in the saving power of the good old Gospel; we don't object to his being a teetotaler, an anti-tobacconist, a vegetarian, an anti-vaccinationist, or whatever in this way he thinks proper to be—we should never think of interfering with him; only we do want him to preach the Gospel. He need not be very learned, or very clever, or very eloquent. It's an earnest man we want, with a wish to work amid the needs of our city, and with ability to conduct a simple devotional service and give a simple and earnest address. The main thing is that he shall value the Gospel of Christ as the best and most helpful and most blessed thing the world knows of, and shall not set it aside in favour of new and cheaper panaceas. O, how we would help that man! And there is a 'sphere' for him in this great city, with a centre at our now vacant mission church, and a circumference goodness knows how far away! If anybody knows of such a man, presently available, we want him here."

It is suggested to us by the Rev. F. Summers, of the George's Row Domestic Mission, that many of our friends throughout the country might be glad, if the matter were put before them, to work for the poor of the great cities, who are reached by our Domestic Missions. Thus the secretary of a country congregation, who has been for some time in the habit

of sending gifts of clothing and donations to the Poor's Purse at George's Row, is now organising a working party, to make and to collect suitable garments for this purpose; and it should be understood that any sewing meeting would find most grateful recipients of their work at any of our London Domestic Missions, or at those of the great provincial towns.

The re-opening of Stamford-street Chapel as the Blackfriars Church and Mission took place on Thursday. We shall give a full report of the service and meeting next week.

THE week's obituary includes the following:—The Countess of Shaftesbury, widow of the late Earl.—Professor J. B. Turner, musician, Director of Studies at Trinity College, London.—Professor Bühler, teacher of Oriental languages in the University of Vienna, a great Sanscrit scholar.—Mr. Robert McLane, formerly United States Ambassador in Paris, the friend of Longfellow and Hawthorne.—Mrs. Sigerson, a writer on early Irish literature.—Mr. George Parsons Lathrop, an American author.

#### TO A PRIMROSE

LYING ON THE PAVEMENT OF A BIRMINGHAM STREET.

Oh, little flower, that liest at my feet,  
What dost thou there—  
Thou that with country freshness thus  
dost greet  
The city's care?  
Is it that to my heart thy petals sweet  
A message bear?

Where didst thou grow, thou herald of  
the spring?  
In what green dell?  
'Mid the kind grass where boughs still  
leafless fling  
Shade o'er some well,  
And where the small brown birdies  
blithely sing  
God's praise to tell?

Ah, far from busy crowds and clamorous  
din  
Thou hadst thy birth,  
In some fair Eden, innocent of sin,  
All guileless mirth,  
Where timid frail anemones begin  
To deck the earth.

What hand has torn thee, then, from that  
dear nook,  
And bid thee roam?  
And who thy fragrant beauty stole, and took  
Far from thy home,  
Where thou couldst see, through branches  
o'er the brook,  
Heaven's blue dome?

But not in vain, oh, primrose pale, dost thou  
Droop in disgrace,  
With Spring's own purity upon thy brow,  
In this sad place,  
The sordid street is consecrated now  
With thy sweet face.

Oh, exiled floweret, be my heart's dear  
guest—  
Come home with me,  
My Easter messenger of peace and rest  
This day to be.  
After long winter, spring within my breast  
Blossoms with thee.

Easter, 1898. THEODORA MILLS.



## NOT WORDS, BUT DEEDS.

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."—Matt. vii. 21.

THERE can be no plainer test of a man's religion, and none that will be more searching to an honest judgment. Does his daily conduct answer to the words of his profession? Does the faith which he avows in God, the Father Almighty, and in the Gospel of Christ, make him a better man, stronger and more upright, a truer friend, a better neighbour?

He attends the public services of the church and takes upon his lips the great and sacred words of religion. But is he at the same time found to be more reverent and earnest, gentle and patient and unselfish? Does he make you feel by his presence that they were indeed *glad* tidings which Jesus brought, which were for *all* people. "By their fruits ye shall know them." Are you sure that to him honour is an inward light, and, unseen of men, simple integrity of purpose, purity and truth necessities of his life? Or can he still harbour thoughts which he would be ashamed publicly to utter, and can he still do a base or cruel thing, if he is sure the world will not hear of it? That is the test to be applied, according to our knowledge, though it is God only who can judge perfectly, since to Him alone the secrets of every heart, the inward springs of motive and intention, are always open. But of each one we must ask, and of ourselves most of all, *Does the deed answer to the word?*

It is so easy to let our religion degenerate into something very like idle sentiment, the outward conventional observance, the habitual phrases, with an occasional effusion of feeling in the sense of correct views, personal security and good fortune. Without any intention of hypocrisy the daily conduct and professed religion come to have very little to do with one another. Daily life goes on very much as though there were no Christian ideal after which to strive, while religion at appropriate times idly says, Lord, Lord, but does not compel to the strenuous doing of the Father's will.

And yet we know that to be *true*, religion must come as an inspiration into life, wakening them that sleep, rousing from the dream and the delusion of self-indulgence, commanding to action, making us alert and sensitive to the needs of the world, ready to spend and be spent with hearty goodwill to men, with joy in the service of God's kingdom on earth.

It is well for us from time to time to question ourselves, and try to picture how it would be with us if Jesus himself were to come once more into our midst: how we should face his searching look that penetrated every veil of conventional habit and self-deception, before which no pride and no hypocrisy could stand; whether we should be glad to be judged by his standard of duty, to endure his scrutiny into every secret place of our life; to compare our temper and the work we do, and the work our churches do, with the ideal he set before men of a faithful Son of God, a citizen of the Divine Kingdom on earth. And then if the result is not exactly self-satisfaction, we may yet find a deeper satisfaction in self-surrender, and a new impulse to more faithful effort. We

may be brought to a new devotion of ourselves to the steadfast and patient doing of what we know to be right and true to the Master's spirit. Our Father seeth in secret, and we may learn with greater simplicity and reverence to do His will, praying above all things that we may have truth in the *inward* parts of our life, sincerity of purpose, purity of intention and desire, thankfulness and gladness in all helpful service.

Such testing of the sincerity of our religion comes home to our personal life of hidden thought and desire, and of daily conduct. It naturally makes us ask at the same time about that common religious life, of which we have our share of the responsibility in the church.

Too often the churches of Christendom have set before the world a strange commentary on their doctrine of brotherly love. If we would be sincere in our discipleship we must have done forever with the bitter passions and most un-Christian zeal which have separated men of different parties in theological disputes. The violence of brutal persecution is now happily at an end, in our country at least. But we must learn to go beyond that, and frankly draw nearer to one another on every line of sympathy that is open. We cannot yet heal the divisions which separate the religious world into conflicting sects, but we can overcome the personal enmity which has too often divided men equally earnest and devout in their love of truth and their service of the living God. We can acknowledge unreservedly that mutual honour and forbearance and kindness of feeling, admiration for every sincere, self-sacrificing effort and fellowship in works of practical helpfulness, form true bonds of union, and bring men nearer to one another and nearer to God than any vain attempt at uniformity of belief or ritual.

Those who bear the name of Christ, and are pledged to carry on *his* work in the world, ought surely to be aware that the one thing above all others for which the Church exists is *helpfulness*, to minister to human needs, to make the power and love of God felt in human hearts, to bring the strength and joy of heaven into human lives. In this supreme interest we may all surely be united, at least in spirit, if not yet in the outward order of our work and worship.

But too often the care for some special form of church organisation or ritual takes a larger place in the thought of men and engages more of their interest and energy than the passion of humanity, the pure service of God in daily duty, the ritual of daily life.

If we are attentive to the word of Jesus, and setting that above any later theory of church life, remember what was the order of his ministry in the land of his birth, we can hardly fail to be led aright. It was in the homes of the people and in the most ordinary and familiar places of their working life that Jesus went about doing good. And we may learn of him that the deepest reverence is in the purity and simplicity and unselfishness of daily life: faith is best manifested by doing honourably the work that falls to our lot, even in what are called secular matters, that is to say, in matters which belong to this present age in the divine order of our life, giving ourselves to the cause of humanity, righteousness and truth in the world. We

best show our gratitude to the Father in heaven by a thankful and good use of all the gifts of life, by joy in all beautiful things and a generous *sharing* of our gifts with others.

It is the Kingdom of God in our midst for which we have to work and pray; in this present life, where every moment we are face to face with the eternal realities, where the hunger and thirst for righteousness may be satisfied and the pure in heart see God. Then in the true, divine life which now is we hold the promise of the life which is to come.

In one of Bishop Latimer's sermons on the Lord's Prayer there is a passage which puts this very clearly, with all the strong common-sense of the good yeoman's son, who, by a brave death, bore witness to the sincerity of his own discipleship.

Speaking of the destruction of the monasteries, which was then quite a recent event, he quotes a saying of the people that "*all religious houses are pulled down.*" But that is not true, he says. For the country is well rid of those houses, which often sheltered what was very far from religious life and tempted people to forsake their duties in the world.

But every good home in the land is a religious house, where people live together in peace and uprightness, doing their own work in the fear of God. For religion standeth not in wearing of a monk's cowl, but in righteousness, justice, and well-doing. (Sermon, p. 392.)

And then he tells the story of St. Anthony, who by a long course of ascetic rigour, living in the wilderness, brought himself to such a pass that he imagined there could be nobody so holy in the world. But when he asked of God, who should be his companion in heaven, he was directed to the house of a poor cobbler in Alexandria, who lived there with his wife and children, cheerfully and honestly doing his daily work, with thankfulness for the simple blessings of their lot, bringing up the children in reverence and the fear of God. So this notable saint was brought to a knowledge of himself and cured of his presumption and pride. And the good bishop adds: "By this ensample you may learn that honest conversation and godly living is much regarded before God; insomuch that this poor cobbler, doing his duty diligently, was made St. Anthony's fellow. So it appeareth that we be not destitute of religious houses: those which apply their business uprightly and hear God's word, they shall be . . . numbered amongst the children of God."

By such return to the simplicity of obedience in the common things of daily life, a way is always open for the renewal of our faith, the joy and strength of those who know that they have a place, however humble, in the Father's house.

Our surest safeguard we always have in the straightforward way of duty, and in the best companionship. The brave and earnest spirit of Christian discipleship does give strength; and with no slackness of honest work there will be no pretence of faith. The hard things of life we learn to bear—but not we ourselves *alone*. Our Father, who is Eternal Goodness, cares for all. Our care must be to do *His* will.

COPIES of the *Christian Register* (new series) can now be had at the Book Room, Essex Hall, price 2½d. per copy.



## ON RELIGION AND THE MODES OF ITS EXPRESSION.—I.

THE following remarks are taken from letters addressed by one friend to another. They were written originally with no view beyond that of helping one, who desired it, to a fuller apprehension of the Liberal position in matters religious, and nothing like comprehensiveness is claimed for them. The attempt has been made to deal in a straightforward, though reverent, manner with certain great questions, and to point out a few of the main considerations which led the writer himself, amid High-Anglican surroundings, to distinguish between the "Christian Religion" and the "Religion of Christ."

*Miracle.*—All questions in regard to the "miraculous," the "supernatural," the "occult," &c.—whether ancient or modern—have long seemed to me quite outside the really religious sphere. They are questions for the analytical understanding—highly interesting no doubt as raising certain historical and scientific aspects, but possessing no directly spiritual bearing. To found religion on any such appears to me a fatal mistake, seeing that one and all can be no more than tentative explanations of phenomena—explanations which will require to be modified more and more as our knowledge of Nature (in the largest sense) is extended. The man who identifies his religion with any of these temporary forms of mystery has always to fear that, in the harmonising of such with the rest of experience which a larger knowledge may at any time bring, no room will any longer be left for religion. Certainly "there are more things in Heaven and Earth than are dreamt of in our philosophy," but to fully acknowledge this is not to allow the ordinary view of "miracle" and the "supernatural." We can only use such faculties as those with which we have been endowed, and any contradiction (however much it may be our wish to assert otherwise) to the teaching of these faculties in their ever-enlarging development cannot really mean anything for us; whatever it be in the view of a larger intelligence (and we can only think of that after the analogy of our own), for us it is simply devoid of significance. Religion is independent of all external phenomena; it has always been, and it will always be, in the soul of man.

*The True Mystery.*—And by "soul" I mean that fact of self-consciousness which is the necessary assumption in all experience. Let any thoughtful man examine the implications of this "ego" or "self," and he will be obliged (whether he will or no) to acknowledge the mystery of "Finite" and "Infinite." Here is the true mystery, of which every "miracle" or "supernaturalism" is the mere passing symbol or expression. Personally I gave up the orthodox notion of the "supernatural" some years ago, after I had come to recognise the worthier conception of Divine government which the extension of our modern outlook had made possible. (In this connection glance at Carlyle's chapter in "Sartor" entitled "Natural-Supernaturalism.") God did not once upon a time reveal Himself, and then exhibit an occasional interference, but He reveals Himself now as ever. The full bearing of this change of view I was long in acknowledging even to myself, but in the end I came to see that all compromises

(whether those of Archdeacon Wilson, Dr. E. A. Abbott, or others) were unsatisfactory. . . .

*Truth.*— . . . Canon Gore, in common with other "Broad-High" Churchmen, is, I am persuaded, striving after the unattainable—viz., to reconcile Orthodoxy and Ecclesiastical authority with the spirit of really free criticism. Religious doctrines are never absolute boundaries, but should be regarded as stepping-stones to something higher than themselves. Men talk glibly of "the Truth," and direct us to certain formulæ (generally of an ancient time, when words stood for ideas far removed from those now current); to all such one must reply in the words of a German thinker—"Truth is the property of God, the pursuit of Truth is what belongs to Man." . . . While, however, making the admission unreservedly that we finite beings cannot grasp Truth in its fulness, I still maintain that we do get at Truth in some degree; hence the difference between our varying approximations may be spoken of roughly as the difference between Truth and Error. But, it may be asked, how can any individual have the audacity to judge between conflicting efforts after Truth? To this it might, I think, be replied that no ordinary individual would so dare on his own unaided responsibility, but that, while it requires unusual knowledge, or even genius, to strike out a fresh path in the religious or any other sphere, it does not require more than a thoughtful and painstaking disposition to appropriate that which, but for others, would remain wholly beyond our reach. The man, therefore, who "takes a side" in the warfare of belief, need not be charged with vain presumption, if—to the full extent of his power and opportunity—he has studied the teachings of recognised theological leaders within and without his own Church. Rarely, of course, can such an investigation into beliefs be thorough and systematic (time and ability are alike wanting with most of us), but no thoughtful man, who recognises the Protestant principle of private judgment, can escape from the effort altogether. Let each do and think his utmost, and (to apply Browning's phrase), "with God be the rest." . . . It is exceedingly strange how few evince a real desire for Truth. What people generally set out with is some untested proposition, which they assume to embody Truth, and anything presented to them which they cannot harmonise with this is untrue and dangerous. I remember how Robertson, of Brighton, cognisant of such an attitude as that just mentioned, burst out in the middle of one of his sermons with, "People must and shall hear what an earnest soul has to say to them!"

*The Real "Sons of the Prophets."*—Speaking of Robertson reminds me of the curious fact that he is now alluded to in the most orthodox circles as quite a champion. It is the old story of the prophets—stoned in their day, and venerated after death. The strange thing is that good folk do not see that we best honour the ancient teacher (whether Robertson or another) by adopting his spirit rather than his methods. The spirit which carried Robertson beyond his contemporaries will not fail to carry the prophet-souls of this generation in a like manner. In this way, I take it, we who differ largely from Robertson in view and opinion may claim (under the leadership of modern prophets)

to be his true descendants as regards spiritual lineage.

*The Person of Christ.*—You ask for an explanation of my attitude in regard to the doctrine of Christ's Divinity. At the risk of appearing to undervalue that which I value pre-eminently, I shall now try to express exactly what I think on this subject. . . . Now, you speak (and rightly, no doubt, in some sense) of "Christ's transcendent qualities," and of his occupying "a unique position in men's minds. At this point I should have to ask you many questions. Do you wish to imply (as I think you do) that Christ was different in kind, as well as different in degree, from other men? If so, what do you mean by this, and in what way does such a statement show more reverence than the statement that Christ was better than other men, but not "different in kind?" Remember that words are useless unless they stand for ideas, and what is the "idea" you present to yourself in saying that Christ differed in kind? If you reply that the "idea" involved is that Christ was "Divine," I press still further for an answer, seeing that the only conception of "Divine" that is possible for us is that which comes to us through the Human; and should you contend that this is exactly what you *do* mean—namely, that "God was in Jesus Christ," I must still point out that the same may be said of all men in greater or lesser degree, so that, unless you mean that Jesus was God, you have in no wise isolated Him from the rest of Humanity, but have merely stated that Jesus of Nazareth was (may be pre-eminently and in greater degree than others) a God-inspired man. If, however, you take the generally-received course, and say boldly, "Jesus was God," then I must, with all reverence (indeed, because of reverence, as I believe), point out that you are stating a contradiction to which there is no possible "idea" to correspond. That the Infinite or Absolute Ground of all Existence is in some way in the Finite, is a mystery we are bound to acknowledge, but it is a universal mystery which every man can verify in his own being. To say, therefore, that "God is in Man" is to assert a mystery, but a necessary mystery, while to say that "God was in Jesus" (in the sense that "Jesus was God") is to create a mystery wholly outside the implications of human experience. The relation between God and Man required at first to be expressed according to the notions of a crude and imperfect metaphysic, but while recognising this, we must not tie Christianity down to its temporary expressions; we should endeavour to bring out its inner meaning in terms consonant with the fuller knowledge of to-day. The truth that "God has become Man" is now seen to be of universal—not special—significance, though we owe it to individual teachers (and one above the rest) that this truth has come to be realised by us.

J. NEILD.

ARE there not aspirations in each heart

After a better, brighter world than this—

Longings for beings nobler in each part,

Things more exalted, steeped in deeper bliss?

Who gave us these? What are they?

Soul, in thee

The bud is budding now for immortality!

—Robert Nicoll.



## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

## TWO OPPOSING TENDENCIES.

SIR,—Anything that Mr. Armstrong writes is a help and stimulus although one may not wholly agree with it. It is worth while to have persuaded Achilles to leave his tent even though the first thing he does is to rebuke two audacious young soldiers upon his own side. I am sorry that he should by so doing have given the other party encouragement, but nothing will convince me that he belongs to them. His friendly criticisms rather arise, I imagine, from a desire to restrain hot-headed zeal than from any love for sectarianism. I do not want to be led into controversy, least of all with Mr. Armstrong, to whom I owe so much. What I want to say deals rather with the sectarian interpretation of his letter than with his own meaning. The sectarian reading that letter will be inclined to say, My church or society cannot possibly be dogmatic, because it does not authoritatively impose doctrine. To be doctrinal, I take it, is to talk about doctrines. To be dogmatic is to feel that no other doctrines than our own can be true, and to wish to enforce them. The wish without the power may make a man or a church a dogmatist. Whether or not our churches or societies are dogmatic, at any rate it is unfortunately possible for them to be so, and I think the sectarian interpretation of the letter, that we cannot be steeped in dogma however hard we try, is an attractive and a dangerous one.

Secondly, that principle, which in Mr. Armstrong's own case I believe means profoundly religious teaching, may, when taken hold of by the sectarian, mean the narrowest and most bigoted doctrinal preaching. "I cannot distinguish," says Mr. Armstrong, "between preaching what I believe and preaching the gospel." That principle understood by the sectarian seems to mean that religious preaching and doctrinal preaching are identical. It tends to make a man as zealous in propagating doctrines as in promoting virtue; it tends to make a man attack Trinitarians with the same passion with which he would attack Turks. What I believe is the Gospel, and the Gospel is what I believe, interpreted by the sectarian, tends to make a man dogmatic in the worst sense, confusing intellectual with moral differences. It makes him condemn people as immoral for differing from him in some article of belief. It makes him regard every intellectual difference as a moral divergence.

And lastly, Mr. Armstrong appears to place Unitarianism in direct contradiction to orthodoxy. I cannot believe he really means this, but at any rate the sectarian will think so and rejoice. What I think Mr. Armstrong means is to protest against the rather cowardly attempts to minimise our intellectual differences from orthodoxy and to cry "Peace, peace, when there is no peace." Some of us are tempted to make ourselves look as much like orthodoxy as we can, and hiding the skeleton of heterodoxy in our cupboards expect to be welcomed on to Noncon-

formist Councils. There is no important distinction between us and you, we say, nothing worth talking about. If Mr. Armstrong means to protest against this attitude—one to which I recognise myself as very liable—I thank him most heartily for it. Nothing is gained by forgetting that there is an immense difference between our interpretation of the Bible or our thought of Jesus and the general orthodox interpretation. As Professor Caird says: "No complete reconciliation between opposing aspects of truth can ever be made unless each of them is drawn out to its utmost consequences and set in clear antithesis to the other." An honest man will not hide his views upon these subjects. But the sectarian will be inclined to think that Mr. Armstrong means that our religion is fundamentally different from the religion of orthodoxy, whereas it is essentially the same. It would be, indeed, rather serious to think that all Christendom had been vitally wrong until we Unitarians came into existence, and that our faith is a direct contradiction to theirs. But the sectarian does not shrink from this conclusion. We are all right and you are absolutely wrong, this is the position which Mr. Armstrong's words may be very easily interpreted to mean. The fact, of course, is that the great verities of religion are common to us and them. Faith in the unseen, in immortality, in righteousness, and efforts inspired by this faith to redeem individuals or society are at least as strong in the best representatives of orthodoxy as they are amongst ourselves. The doctrines in which Augustine, or St. Francis, or Wesley believed may have been imperfect in form; they thought some things historical which we think unhistorical, some things real which we think illusions, but they carried the water of life, although it was in earthen vessels. They believed in God, in duty, in the permanence of spiritual life, and that what they saw in Jesus was a true revelation of the Father. So do we. The difference between religion and doctrinal preaching depends on whether those common fundamental truths come first as I know they do with Mr. Armstrong, or whether critical, historical, and metaphysical differences come first, which I think they tend to do with many of the rest of us.

HENRY GOW.

Leicester, April 12.

SIR,—Will you allow me a word just to plead that we should keep to the point in this most important argument? The discussion is confusing the issues and wandering into side paths. There is neither occasion nor intention to deprecate definite theological doctrine, nor to belittle, in the slightest degree, Unitarian Christianity. These doctrines are sacred personal convictions, but are they the basis of our churches and the object of their existence? That, if I understand aright, is where the issue lies, and where the divergence begins. The first fact in the situation is that our churches rest upon the ecclesiastical principle of non-subscription to particularised doctrine. Are we prepared to abide by that principle to the full, and to be as consistent as we can in its application? It involves four resultant conditions,—namely, that no particularised doctrine, or set of doctrines shall be,—

- (1.) Stipulated in their Trust Deeds.
- (2.) Imposed in Creeds or Articles.
- (3.) Implied in names or on notice boards.
- (4.) Assumed as the basis of the Church, or the bond of fellowship.

How far are our churches faithful to these conditions? With regard to the first and second, they are sound and agreed: this is common ground. With regard to the third and fourth, they hold divergent views and adopt divergent practice. Many of them imply, by adopting a doctrinal designation, that they stand for essentially doctrine. Most of them seem to assume that, whatever name be given to the building, the chief concern of the worshippers in the pews is a difference of opinion which separates them from others. Is this consistent, or is it not, with the great principle from which we start?

If this be questioned, it is impatiently replied: Then for what *do* our churches stand, and what is our congregational bond?

Our churches stand for an ecclesiastical reform and a great spiritual contention. They have in their keeping, if they would but believe it, the cure for sectarianism, the antidote for denominationalism, the key to church reunion, the Catholic Church conception. Why should they be content with anything less?

Our congregations stand for *principles* of the religious life, *methods* of religious thought, *ideals* of the spirit, which are described generally as Liberal Christianity, and which may or may not produce a Unitarian theology. Their bonds of sympathy, and their admitted similarity, surely lie not in one form of emergent doctrine which will grow and change, but in the principles from which it springs, and which do not change. To name the whole from one result, however probable, is to reverse the principle; to transfer our sympathies from the whole to the part is to abandon our birthright. Those who would govern even their present-day practice by ultimate ideals, will approximate their church methods and their sympathies to the uttermost to the Catholic Church. Those who, not content with their own Unitarian opinions, wish to label them also on the churches in which they worship, have to make good this contention—that alike to the inside worshipper and the outside observer, Unitarian does not mean Unitarian, but means non-subscription to doctrine, the spirituality of religion, the progress of revelation, Liberal Christianity, freedom of inquiry, a worship in unity amid doctrinal diversity. Can it ever be made either to denote or to connote the Catholic Church of the free in spirit?

FRANK K. FREESTON.

Kensington, April 13.

SIR,—I do not think it has been noticed during the course of the present discussion that other religious communities besides our own suffer under an unfortunate nomenclature. An interesting illustration of this may be found on pp. 562, 563 of the volume entitled "Religious Systems of the World"; which contains addresses given at South Place Institute, some years ago, by well-known authorities, on "Centres of Spiritual Activity," and "Phases of Religious Development." The passage to which I would draw attention is by the



Rev. Dr. Clifford, who lectured upon "The Place of Baptists in the evolution of British Christianity."

After insisting that "no elaborate organisation bears our name," and that "the place of Baptists in British Christianity is not to be looked for amongst its compact synods and priestly assemblies," but rather in a "glowing enthusiasm for ideas"—ideas which "have made them, shaped their movements, fed their heroism in martyr flames, and inspired their quenchless zeal"; Dr. Clifford goes on to make the following pronouncement:—

"Is it not, then, one of the ghastly ironies of history that after three centuries of existence the one idea of the Baptists that has chief currency among outsiders is, that in the sixteenth and seventeenth centuries they were simple enough to give vitality on British soil to the ancient practice of immersion as the right mode of baptism—a symbol, it is commonly alleged by opponents, that in its Oriental home may have been appropriate and useful enough; but in the frigid North, and amongst reasoning Westerns, can never appear other than a 'demoralising fetichism'? Is it not strange that the popular label of one of the most anti-ritualistic and spiritual of societies should fix attention on a method and not on a conviction, on a form and not on an idea? It is a sad fate, and we must bear it as cheerfully as we can. . . . It is a needless and careless misrepresentation to assign the *motif* of Baptist existence to a rite in any sense whatever; for as a matter of historic fact they do not take their place in the annals of British Christianity from special interest in the form of a ceremony as such; but from those great formative ideas which are the impelling powers of our modern life—ideas concerning the human soul and intrinsic religion; the human soul and personal liberty; the human soul and the province of the state."

Later on in the same volume (p. 605) we find the late Dr. Crosskey, on behalf of the "Unitarians," bewailing an analogous difficulty in almost identical terms. "In the irony of fate," he says, "a body of men who place less stress upon dogma than any other body of men in the world, have yet been christened with a dogmatic name."

It seems, then, that the difficulty of nomenclature is not peculiar to ourselves. And it is certainly a sign of health and strength for which we ought to be grateful, that the trumpet of alarm is sounded ever and anon amongst us, to remind us of the gulf fixed between the real and the apparent *motif* of our existence as organised religious communities. If the gist of Mr. Fripp's protest is against the element of philistinism and self-complacent egoism in our churches, and on behalf of the larger gospel and more open outlook—as I have taken it to be—then he has deserved well of us all for drawing attention once more to the "Rival Tendencies." In more than one church to-day the old watertight compartments of sectarianism are being felt to be increasingly irksome. It may be that we are witnessing the dim dawn of some new and more potent combinations. Of this, however, we may be sure: that the men who have sounded these alarm notes (amongst us and elsewhere) are not the least conspicuous for their success in the pastoral office, and for their tenacious

grip upon the spiritual fundamentals of their faith.

H. S. PERRIS.

Mansfield, April 13.

SIR,—Our able and zealous friend Mr. Fripp, writing under the above title, makes the assertion that "many of the four hundred Non-Subscribing Churches, with open trusts, were founded by Trinitarians who left or stood apart from the Orthodox Churches because they refused to have imposed upon them, or to impose upon others, particular tenets as a condition of church membership." Now, if by "particular" is meant certain definite doctrines to which they objected, this is, of course, true of every form of Dissent down to that of Dr. Döllinger and the Reformed Catholic Church of Germany. But the implication is that they objected to any tenets being imposed as a condition of membership, that they maintained the right of Christians to be free from the imposition of tests of any kind.

Now, while I dare not venture to deny that there may have been founders of this mind, I confess my impression is that our Presbyterian forefathers were even more dogmatic than the Church; more strict, I mean, about conditions of membership, and certainly about admission to communion. I shall be glad of correction and enlightenment if I am in error; meanwhile I write to point out that an express and unmistakable declaration of the principle of freedom from tests occurs in the sermon preached at the opening of the chapel in Essex-street by Theophilus Lindsey one hundred and twenty-four years ago to-day. He was founding a society "on principles strictly Unitarian," but this did not, to his mind, exclude—nay, rather expressly included—full liberty for development, the liberty which we claim under the Unitarian name to-day. His words were:—"We are commanded to *search for wisdom* and to *add knowledge* to all the other virtues, and by no means to lock up our mind and shut out further information and improvement. Neither may numbers of Christians in society tie themselves up against receiving additional light and knowledge, by framing articles of faith from which they are never to recede. Much less are churches and societies of Christians in one age to fetter and confine all future generations from seeing further into the intent of God's word, and interpreting it differently from themselves."\*

Would any of our "Presbyterian founders" have gone quite so far? I ask for the sake of information.

CHARLES HARGROVE.

Leeds, Sunday, April 17.

\* A sermon preached at the opening of the chapel in Essex House, in the Strand, on Sunday, April 17, 1774, by Theophilus Lindsey, M.A. P. 9.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homœopathic Chemists, London."

## OBITUARY.

MR. CHARLES WOOLLEN.

UPPERTHORPE CHAPEL in particular, and Yorkshire Unitarianism in general, have suffered a great bereavement in the death of Mr. Charles Woollen, who passed away on April 11, at the ripe old age of 82 years. By his death every good cause in Sheffield is the poorer, while for Uppertorpe Chapel in Sheffield, and for Flagg Chapel in the High Peak of Derbyshire, the loss seems almost irreparable. To Unitarians in all parts of the country Mr. Woollen's death will come home as a personal sorrow. One of the gentlest, purest, and noblest of men, he won the affection of all who came in contact with him. Unfailing courtesy, quick sympathy, and ready helpfulness, speaking in every action as well as in every line of his face, marked him out in every assembly of men as a rare, refined, and beautiful soul. With the white of many winters in his hair he carried the spring of eternal youth in his heart. Never doubting and, in a good cause, never wearying, he worked on through all his long life, content always to take the lowliest place, and satisfied to see the work prosper, who ever got the praise for it.

Originally a member of the Church of England, Mr. Woollen brought to the church of his adoption a spiritual fervour which was deepened and ripened under the new conditions. Fortunately his earliest acquaintance with Unitarianism was formed under the guidance of the Rev. Dr. Brooke Herford, then minister of the Upper Chapel, Sheffield. How deep and abiding was the influence of Mr. Herford upon him all know who have listened to his talks about old times. Right to the last it was to Mr. Herford that he turned for counsel and encouragement in all the severer crises or difficulties in his life. Coupled with the name of Dr. Herford must be that of the Rev. J. Page Hopps, the first minister at Uppertorpe. For both these men Mr. Woollen had the deepest reverence; they were to him guides and teachers in life. For the rest of us who came later on in the ministry of the Sheffield churches Mr. Woollen had inexhaustible affection and unwearying tenderness, yet his cheerful and modest deference to the opinions and wishes of the minister for the time being always had about it a charming paternal air. Mr. Woollen's natural gifts for speaking and teaching received early attention and direction in Dr. Herford's lay preachers' class. Graduating there as the most brilliant of its little circle, he became a regular preacher in the chapels in Derbyshire and South Yorkshire. Many a time he would leave his home in the grey dawn, and penetrating into the fastnesses of the High Peak, would conduct morning, afternoon and evening services at places many miles removed from each other, to return home again late at night with the glow of health on his face and the glow of love in his heart. Many are the stories he has told me of those old times as we have driven together over the old roads; of his half serious disputes with toll bar keepers who hesitated to grant him the exemption from toll to which preachers were entitled, because he would not wear the white tie; of how once, in the depth of winter, his solitary hearer called up to him as he stood in the



high pulpit, "It's very cold here, Mr. Woollen, suppose we have the sermon in the kitchen," and so the service was closed and the sermon discussed by the fireside in an adjoining cottage. For nearly half a century he served the little Peak chapels with an unflagging zeal and affection, Tramping across hill and dale by day, and belated and nearly lost many a time on the wild moors at night, he was a veritable "apostle of the Peak." But while serving all the Peak chapels in general, those which still exist and those which have passed away from us—Moneyash, Ashford, Stony Middleton, and others—it was to Flagg Chapel in particular that the energies of the last twenty years of his life were specially devoted. During all that period he was solely responsible for the conduct of worship in that tiny little home of our faith. Aided by brother laymen from Derby, Manchester and Sheffield he kept the lamp of our faith burning clearly up there in that almost inaccessible Peak hamlet. Officiating himself every second or third Sunday, he was known and beloved of every person young and old, rich and poor, throughout the district. With a kindly greeting and smile for all, and tiny remembrances of affection for the old and sick he would make his way up from Taddington, his headquarters on these expeditions, stopping to look in at a half dozen cottages on the way, and greeted with real reverence by all. In the summer he would organise large parties to drive out to the annual sermons, and as we revelled in the sunshine and beauty, he would say, with a twinkle in his eye, "It isn't like this in the winter; it's out of doors up here then."

At home in Sheffield Mr. Woollen was always equally active. It was he who in company with Dr. Herford found the original preaching-room out of which the present Upperthorpe Chapel has grown. It was in January, 1859, that he and Dr. Herford assisted at the opening of the room, and it was to attend service at Upperthorpe that he left his home for the last time a few Sundays since. In all that long interval of nearly forty years Mr. Woollen was the natural head and leader of the Upperthorpe congregation, the warm supporter of all its institutions, the friend of all its ministers. Outside the chapel political, educational and philanthropic work of all kinds found in him a willing and faithful servant and, indeed, wherever there was good work to be done there Mr. Woollen would be found.

In his private domestic life Mr. Woollen had seen many deep sorrows. Blow after blow descended upon him until, in his great sorrow, borne with uncomplaining faith, he became to men a modern Job in suffering and trust. Happily, he was sustained through all by the love and care of the most devoted of wives, to whom, in her last great grief, the sympathy of all hearts will go out.

The funeral took place at Stannington on Thursday, April 14, the Revs. J. E. Manning, J. Ellis, C. Peach and I. Payne taking part in the proceedings. A very large number of friends assembled, including representatives of the Upperthorpe and Upper Chapels and the Totley Orphanage. Special memorial services were held on Sunday last at Upperthorpe and at Flagg; and sympathetic references were also made at Upper Chapel and Stannington. At Flagg Chapel Mr. Henry Stanley,

of Manchester, was the preacher; at Upperthorpe the Rev. J. Ellis officiated. The congregation at the latter place filled the chapel, and a beautiful and tender service, enriched with exquisite music, was followed with deep reverence by all present. C. P.

## THE CHILDREN'S COLUMN.

I TOLD you last week a story of the sea, to show you what *watching* might be; and I had another story, for which I had not room; so I will tell it you now. It is also a tale of the sea, which I read in a newspaper.

A screw steamer, *Coquet*, left a little port on the north coast early one October, bound for Genoa. She got away down Channel without any mishap; but when she got into the Bay of Biscay the sky began to look ominous. On the second morning the sea ran very strong, and by midday a gale had risen. It is difficult to speak or write so as to make anyone understand what a storm in the Bay means, or what the enormous hurly-burly amongst the masses of moving water is like. The *Coquet* got into a very bad quarter indeed, and the captain soon saw that it was useless to try running her before the wind. The engineers were told to get on every possible ounce of steam: the ship was set with her head to the sea, and the master took his place on the bridge. He little knew what a spell he would have. Only by keeping the engines at full speed was the vessel enabled to hold her ground: the captain had to watch like a cat; and an instant's nervousness, or a moment's mistake would have let her turn, and then all would have been over. The men hung on anyhow, and the two at the wheel were lashed, for the hull was seldom above water. Hardly had one volume of water run over the ship as though she were not there, when another came down like thunder. When she flew down into the hollows the captain on the high bridge was up to his knees in water; and again and again he thought his vessel could never come up again. Once the mate dodged aft and clambered to the bridge, and the *Coquet* took a long rush down after she had reared on end like a horse: the screw whirled round, high out of the water. "She's gone, sir," said the mate; the captain answered, "Give her time." She came up again and shook herself; but her elasticity seemed gone. Her deck had an ugly slant. Still the wind was growing, and the sea gaining speed and strength. A blinding scuffle of cross-seas smothered the ship for a while; a crashing sound, and the starboard boat was smashed and hanging in splinters, while the port boat was torn clean away. These were the only boats that the vessel had. The slant grew worse, for the cargo had shifted; and the ship seemed to take the blows passively.

All night the captain hung on the bridge; it was his second night, and in that time he had only had one biscuit. His legs were very tired, and every muscle was strained in the effort to cling fast. He could, of course, see nothing, and it was only by the compass that he could tell how to keep her head. At midnight a wave swept everything: both the compasses went, and a man went overboard. Still the wind kept on, and the only light was the flash of the curling spray. The dawn broke, and still the sea was bad. At

seven o'clock the vessel staggered with a tremendous crash, and with a long ripping grind the port bulwark went: so all the seas had their way now, and the deck was very dangerous. The mate said, "The men want you to put her before the sea, sir: so do I." The captain replied, "If you say that again, sir, I'll break your head as soon as I get loose from here. Keep the men in heart." At noon the second mate said, "The tarpaulin's gone off the after-hold, sir." The captain was badly put out at this, but shouted, "Lash the men how you can, and try to make fast again." While they were wrestling with the tarpaulin, a wave doubled over the ship, making her shake, and, as the captain afterwards said, "the fellows were swimming like black-beetles in a basin of water." One poor seaman went over then, and nothing could be done. At four o'clock the engineer said that two fires were drowned out, and the firemen would stay below no longer. But the middle fire was still there, and by the help of a little brandy the men were coaxed down again to continue the fight. The sun dropped low: the captain knew it was now or never, and he shouted to the men, "When that sun dips we'll have the warmest half-hour of all. If she lives through that and the gale breaks, I can save her. If she doesn't, you must die like men. You should say your prayers." When the "warm half-hour" came it was something beyond belief. The *Coquet* was as bare as a newly launched hull before it was over: then came a kind of long sigh, and the wind dropped. All night the sea lessened; and at dawn there was but a light air of wind, with no breaking waves. The captain then dared to run before the sea; he got his vessel round, and she went comfortably away on the steady roll. He knew all along that if he tried to fetch her round she would assuredly be swamped.

The master of the *Coquet* had been seventy-two hours on the bridge, and he was nearly asleep as he walked. In trying to get to his berth he fell face foremost, and slept on the cabin floor in his wet oilskins. When he awoke he had a nasty problem, for his compasses were gone, and the ship had a dangerous "list." But with a tiny pocket compass, and a sight that he caught of the sun, he contrived to get near Gibraltar, and from there to reach Genoa; but the ship was sixteen days overdue.

There was great joy when the little *Coquet* turned up "safe," if we can call it so. For this was the report on her condition: "Steamship *Coquet* arrived at Genoa sixteen days overdue. Boats gone, port bulwark gone, compasses gone, and two men lost overboard."

But it was told that in that gale as many men were lost at sea as would have fallen in a moderately important battle; and yet this watchful captain brought his steamer through, with the loss of only two of his men, by that watch of three days and three nights on his bridge.

That is a fine story, is it not? And if you will, you may find a fine parable in it of watchfulness against the rush of waters that would overwhelm us, and of keeping a straight course through all that fights against us. Try and work it out for yourselves, but most of all give honour and admiration to the brave captain; and remember that we can never tell in what hour our trial may come. "Watch."

GERTRUDE MARTINEAU.



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LONDON, APRIL 23, 1898.

### THE MORAL FORCE OF CHRISTIANITY.

CHRISTIANITY must be regarded as quite distinct from all other religions, not only in its conception of God, but in its message to the world—such is the contention of Dr. ROBSON, in his article on "The Differentia of Christianity" in the current number of the *Contemporary Review*. We gave last week some reasons which prevented us from accepting his interpretation of the God of Christianity as a Trinity, and urged, on the contrary, that the doctrine of the Fatherhood of God, as rightly interpreted after the mind of CHRIST and fully understood, expresses the whole truth and answers to all the religious needs of men. And if now we turn to what Dr. ROBSON describes as the distinctive message of Christianity, "repentance and remission of sins," that is to say, "forgiveness conditioned by repentance," our conviction remains unaltered, that this one thought of our heavenly Father contains the whole truth, and carries with it all the light we need and motive power for victory over sin.

The obligation of obedience to the moral law, and the consciousness of sin that follows disobedience, are assumed in the appeal of Christianity to the world. It is in its answer to penitence and the felt need of forgiveness that Christianity stands alone, and in Dr. ROBSON's view, is not only different from other religions, but antagonistic.

Christianity meets the problem with the act of God; other religions meet it with the act of man. Christianity teaches that to those who repent, sins are forgiven; other religions teach that they must be atoned for by the sinner himself, by sufferings and penances, by sacrifices or offerings to the gods.

Whether this absolute distinction is

historically accurate, we do not here stay to inquire. The point of immediate concern is that Christianity does give the assurance, that to the penitent sins are forgiven, and thus brings back peace to the convicted conscience and furnishes a new impulse for worthier life. The question is, What is the nature of that assurance? "It is the cross of CHRIST," says Dr. ROBSON, "which has given the message of divine forgiveness power with men, and made them feel that it is a reality." And yet he warns us not to mistake theories of the atonement, which have been various and often limiting to the scope of the divine forgiveness, with the central fact that sins are forgiven. There is a certain vagueness in this part of Dr. ROBSON's article; but whatever, in his view, was accomplished by the suffering of CHRIST upon the cross, the one distinct point is, that man has no part in any work of atonement for sin, he can do nothing by laborious effort to win merit for himself, but has simply to accept the forgiveness of God freely given. And we are directed to the cross, that we may hear CHRIST forgive them that slew him, and see not only "an example of how we should forgive," but also "a revelation of how God forgives." "It is the Word of Forgiveness made flesh, and it is the distinctive glory of Christianity that it has such a message to bear to the world."

It would seem, therefore, that Dr. ROBSON's affinity is with the conceptions of the Fourth Gospel rather than with the method of St. Paul in dealing with the question of sin, and this, perhaps, accounts for what appears to us a want of clearness in showing how the cross has had such power with men, to give the assurance of divine forgiveness. But if we may take it simply as the supreme token of forgiving love, and may conclude that all the old idea of the necessity of atonement for sin, in the sense of a price which only God could pay, is given up, then we are very thankful, and find that we are drawn into closer sympathy with this view than we could feel with the previous pleading for "the Brotherhood of God."

We are entirely at one with Dr. ROBSON in holding that divine forgiveness is not to be purchased by any merit of our own, although far from holding that all consequences of sin are taken away when we have received "remission of sins." What is taken away is the enslavement to sin and the sense of alienation from God. The awakened conscience does not seek to avoid the inevitable consequence of evil doing, nor does the heavenly FATHER take from His children that salutary discipline. But where the sinner is forgiven and once more at peace with God, what he has to suffer holds an altogether different place in his life than it does with the impenitent sinner. Thus "remission of sins" is something very different from

the remission of the consequence of sin—a distinction not to be forgotten in dealing with this matter.

The moral force of Christianity is manifested, on one essential side, in the impulse of new hope it brings to the penitent, through the assurance that sins are forgiven. That assurance, Dr. ROBSON says, is given by the cross. It comes, we should rather say, with the conviction that God is indeed our FATHER; and it is as JESUS brings this supreme truth home to men that he becomes their saviour. The cross has redeeming power, not through any mysterious atoning efficacy, but as witness to the perfecting of the faithfulness, the self-sacrifice and the love of JESUS. It will always touch the deepest sympathies and waken reverent gratitude; but it has its power, because of what JESUS had already shown himself to be, and what he had already revealed of the FATHER's mind towards His children. This is clear, when we remember how, during his ministry among men, JESUS by his word and the touch of a living sympathy wakened sinners to a new penitence and led them into a peace unknown before. He assured them that the FATHER cared and had an open welcome always for the truly penitent, as for the prodigal in the parable.

And so the message of JESUS is repeated, wherever men are wakened to a deeper sense of the worthiness of life, and the sinfulness of sin, and then are brought to trust in the FATHER's unchanging love. It is the kindling appeal of a heart filled with the love of goodness, in the brotherly spirit of JESUS, manifesting a calm and unconquerable faith in the Eternal Goodness, that wakens in others the desire for better life, the sense of unworthiness, the conviction of sin, and so opens the way for a sincere penitence; but then, fulfils the message, with the assurance of peace and newness of life in the FATHER's forgiving love. This work may be done by an impassioned preacher, or by one who walks only in the quiet paths of friendship. It may be done in the fellowship of a living church, without many words, by the contagion of the Christian spirit, making it felt what brotherhood means, and what it is to be at peace with God.

"Repentance and remission of sins" is an essential part of the message of Christianity to the world; but we should not limit the message to this, as Dr. ROBSON appears to, on the authority of the Resurrection narrative. It is rather a part, though a vital part, of the larger message of a true Humanity, revealed in JESUS and the progressive spirit of his life, the message of true human brotherhood, in those who do the will of the FATHER in heaven.

"WHICHEVER way the wind doth blow,  
Some heart is glad to have it so;  
Then blow it east or blow it west,  
The wind that blows, that wind is best."



## LITERATURE.

## THE POLYCHROME BIBLE.\*

THREE instalments of this great work are now before us in English—the books of Judges, Psalms, and Isaiah. The issue of the Hebrew text began some years ago, but there is no correspondence in order of appearance, as the text of Judges and Isaiah is not yet published. A brief notice like the present cannot, of course, discuss critical detail: it must confine itself to a general account of the plan and method of the whole design.

The aim of the work is to place before the English reader the main results of historical inquiry into the origin and composition of the books of the Old Testament. More than a century has elapsed since the foundations of this study were laid by Eichhorn. He distinguished its object and process into two parts. The first related to the history of the text and its translations. The Old Testament as we have it to-day—what is its pedigree? From what originals is it derived, and how did it assume its present form? Who divided its books into chapters, or numbered its chapters in verses? The earliest printed edition of the Hebrew text is founded upon manuscripts, but of what age are they, and what evidence have we of their accuracy? Moreover, if the Hebrew text is ungrammatical, or unintelligible, or for some reason under suspicion of error, what aids are available for its correction? All these questions gather round the books as we have them; the answers to them are important, and it is worth while to spend over them long and laborious years; for not till they have been at least provisionally settled can the further task be undertaken. That task is the determination, as far as possible, of the origin and sources of the books. In this field, as in the other, the student is at once confronted with a great tradition. The earliest printed Hebrew Bible represents such a tradition; it is the Bible as it was understood by the Rabbis in the Middle Ages. On what did their tradition rest? On the manuscripts handed down to them by their predecessors in the Synagogues. I was once asked by two young Scotchmen, in all seriousness, whether any autograph copy of the Pentateuch by Moses still survived. Every reader of the preface to the Revised Version can now learn that the oldest MS. of a part of the Old Testament (of which the age is certainly known) bears the date of 916 A.D.—more than two millenniums from the age of Moses. The Bible of the Synagogue, then, rests upon tradition. Its text had been copied and re-copied again and again, and a comparison with versions made from earlier forms of the text gives good reason to believe that not only did transcribers sometimes commit accidental error, but successive editors expanded or supplemented passages which seemed to

need fuller treatment. Thus the tradition of the text is tested and amended by critical inquiry.

A similar though not identical process is applied to the tradition of authorship. The student finds himself again and again confronted with facts which do not seem compatible with the views which have been handed down in the Synagogue or the Church. He seeks, therefore, to ascertain from the books themselves, what indications they contain of their own authorship. Tradition assigned the Pentateuch to Moses, the majority of the Psalms to David, the book of Isaiah to the adviser of Hezekiah. How far does the careful study of law and lyric and prophecy justify these ascriptions? And if it cannot justify them, what light can it throw on the obscure facts of their real origin? This, it is plain, is another field of inquiry, not to be confused with the investigation and reconstruction of the text. It seeks to go behind the finished book, to ascertain the stages by which it came into its present shape, or at least the materials from which it was compiled. It attempts to determine the contents and character of these materials; it inquires what historical circumstances they imply; it analyses their ideas; and it endeavours to set these circumstances and ideas in their true relations to each other, and to the general religious development of the people to whom they belonged. It was the great merit of Eichhorn, the father of modern Old Testament study, that he discriminated so clearly between these two different, yet cognate, lines of inquiry. True, he believed that Moses compiled the Pentateuch, though he recognised more than two documents in the book of Genesis. In view of current controversies, it is not a little interesting to remember that Eichhorn, in mapping out the two fields of critical study, already in 1787 gave to the second the name of the "Higher Criticism."

True to his spirit, the "higher criticism" of the present day claims the right of free exercise over the whole of the Old Testament literature. It is the aim of the Polychrome Bible to display to the general reader the results of its hundred years of labour. The main fact which emerges from the combination of the two methods of inquiry above indicated is that the single books, like the entire collection, come to us as the issue of a long literary process. This is obvious in the case of a group of works belonging to various dates spread over many centuries. It is obvious also in the case of a book like the Psalter, which is, on the face of it, a combination of several smaller combinations. It is readily admitted in the records of the Kings, where the materials for the description of successive reigns are avowedly derived from prior sources. But it has been denied that this view is applicable to the law of Moses or the prophecies of Isaiah. Yet critical inquiry has abundantly demonstrated that these works, no less than the records of the Monarchy, or the hymn-book of the second temple, are the result of the amalgamation of documents of very different ages. The Polychrome Bible is based on the general assumption that the methods of investigation which have been applied to the ancient literature of India, of Greece, of Arabia, of Germany, of Iceland, can also be applied to the Bible, especially to the Old Testament. The details may, indeed, vary; the results of different scholars cannot be

pledged to unanimity beforehand; but in the principles and methods of the study all are substantially agreed.

The time has gone by when it was possible for a single scholar like De Wette, or Bunsen, or Reuss, to undertake to deal single-handed with the whole Bible. The minuteness and sub-division of modern study made it inevitable that the books should be allotted to different critics; and some inequalities are inevitable under this arrangement. This is particularly apparent in the translations, where each editor has his own ideas, and no common scheme seems to have been adopted as the basis of the whole. This is matter of some consequence in cases where recurring words and phrases have a bearing on the documentary analysis. Thus, to take an extremely familiar example, Professor Moore has dropped from Judges the well-known expression "and it came to pass," which Professor Cheyne retains in the narrative parts of Isaiah. The loss of this formula, and the omission in English of the connecting particle in Hebrew, frequently give an air of jerky abruptness to the opening of successive sections in Judges, and make them seem less connected than they really are. The English rendering of Judges is a curious mixture of old and new. Ehud seeks audience with the words, "I have a private communication for thee, O king"; Gideon observes, "my sept is the poorest in Manasseh"; Samson was dedicated "to be a religious votary"; he afterwards "fell in love with Delilah," and when she sought to find out the secret of his strength, "he grew tired to death" of her importunities. In the Psalms, Dr. Howard Furness sanctions "invoke"; the phrase "JHVH hath assumed the sovereignty" is a clumsy substitute for "the Lord reigneth," though the latter, it is true, does not express the whole idea; and who is responsible for "disgorgements" instead of "vomit," Isaiah xxviii. 8? The use of the four letters of the sacred name is a great step in advance, though we cannot see why the consensus of modern scholars should not have been followed as to their true pronunciation. The appearance of the consonants without vowels will greatly puzzle the un instructed reader, even though he is told that to utter the word Jehovah is like trying to spell Germany with the vowels of Portugal. It is to be regretted, perhaps, that the other divine name, Elohim, has not been at least sometimes retained. The absurdity from which even our revisers have not shrunk is avoided in Judges ix. 13; but contrast the treatment of xi. 24.

The reader will find the text elaborately supplied with all sorts of marks (some of them almost too minute) to indicate the various grounds on which different renderings have been preferred. Immense pains have been bestowed on the text. In the volumes before us all three editors are content to leave some passages untranslated as hopelessly corrupt. In the Psalter Professor Wellhausen is less concerned with correction than his colleagues, though he does not abstain from it altogether. Professor Cheyne, on the other hand, undertakes this enterprise with keen zest, and often with brilliant skill; but the publication of his English before the Hebrew, on which it is based, may make some readers impatient of changes which they cannot at once understand, still less justify.

The notes are appended at the end, an

\* "The Polychrome Bible," a new English translation of the Books of the Bible, printed in colours, exhibiting the composite structure of the Books. (James Clarke and Co.)

*Judges*, by G. F. Moore, D.D., of Andover. Price 6s.

*Psalms*, by J. Wellhausen, D.D., of Göttingen. Price 10s. 6d.

*Isaiah*, by T. K. Cheyne, D.D., of Oxford. Price 10s. 6d.



arrangement which is to be regretted, though it was probably inevitable; the difficulty of combining them with the polychrome page would have been too great. Professor Moore naturally gives us a condensation of his fine commentary on Judges; but the necessity of exhibiting definite results in the coloured page has made his touch (*e.g.*, in the narrative of the Danite migration) a little more decisive. Professor Cheyne had prepared the way for his present volume by his elaborate analytical introduction to Isaiah published three years ago. The reader must seek there the exposition of the grounds for the partition here revealed in rainbow splendour on the page. The problems of Isaiah are more delicate than those of the Pentateuch; there are by no means so many converging lines of evidence; and it is difficult to feel the same confidence in the discrimination of the editorial additions as in the separation of successive stages of the Pentateuchal documents where many more criteria are available. But every student who has been over the ground after Professor Cheyne feels that even if he is not convinced he is at least enlightened. In the Psalter Professor Wellhausen is much more cautious; and his notes have much less spring and vivacity than might have been expected. It is surprising, too, that he has left the titles standing at the top of the poems, to which they were only prefixed by much later hands.

The volumes are beautifully printed. There is even an excess of ornament in headings and decorations. Least satisfactory, perhaps, are the illustrations. Many of those depicting scenes on the Assyrian monuments are admirable: on the other hand, some of the views, notably that of Damascus ("Isaiah," p. 14) in an impossible valley, cannot be commended as trustworthy. We have grave doubts about Dan ("Judges," p. 34). But, above all, the staircase in an Italian court, like that of a Genoese palace ("Isaiah," p. 52) is preposterous when it is offered as "the steps of Ahaz." A note on p. 213 does indeed warn us that it "has no archaeological significance." It appears that the original designer connected it with a solar eclipse. But no one, looking at the picture, could possibly divine this without an explanation, and the illustration is at once impotent and misleading. When all deductions are made, however, the publication now begun is by far the most important attempt of our time to render the Bible really intelligible to the English reader. It sets the wealth of modern scholarship at its service in ways which will soon win his interest and train his imagination. It enables him to reconstruct the past, so that the ancient oracles win new meaning, and the story of the greatest religion in the world becomes intelligible. The Editor who has conceived, and the scholars and publishers who carry out, this great undertaking, deserve the gratitude and the support of the whole English-speaking race.

J. E. CARPENTER.

#### CHRISTINA ROSSETTI.\*

THIS book is obviously addressed to that circle, by no means a small one, who

\* "Christina Rossetti." A biographical and critical study. By Mackenzie Bell. London: Hurst and Blackett. Price 12s.

have been already fascinated by the power of Christina Rossetti's genius, and in whose eyes the name of their favourite authoress has a consecrated value. To such the smallest details of her life, the least scrap of information concerning her daily walk and conversation, will bear a significance out of all proportion to its interest for the rest of the world. The reader who has no previous enthusiasm of this nature is not likely to be interested deeply by the biographical portion of this work. We question whether the actual life of Christina Rossetti afforded adequate material for a literary biography. The most that could be done was to compile a memorial volume for the behoof of a special circle, and this is what the author of the present book may be considered to have done. Interesting indeed to all of us is the general impression given of this otherworldly and highly-gifted woman, were it only that we are thus enabled to fill in the larger picture of that remarkable family group to which she belonged. Still it must be confessed that much of the biographical detail of this book will be justly classed as unimportant, except to those whose enthusiasm permits them to find nothing common or trivial which has associations with Christina Rossetti.

To the general reader the critical portion of the book is the more important, and, we venture to think, the better workmanship. Those whose conception of Christina is that she was a person afflicted with a morbid religiosity coupled with a knack for verse will be abundantly satisfied of their error even by a perusal of such extracts as are here given. It needs but a glance at these to show that this was no mere verse-maker, but a poet of the highest rank, with imagination of wide sweep and deep intensity, holding the divine gift of melody, swift in her insight, sure in her touch. Her poems fall easily into two classes: poems of nature and poems of religion. The former are sweet, tender, and possess the unstudied charm which shows that the singer, forgetting herself, has entered into the soul of her subjects until they have kindled her into song. Of its kind there is nothing more beautiful in English verse than the first five stanzas of the "Dead City," quoted on p. 194. This is one of the earliest of her productions, which seem to us to possess an even greater charm than may be found in the later work. The religious poems are filled with the same rich and varied music, and betray a wonderful technical power in bending difficult metres to the production of word-melody. But it is the spirit rather than the form of these poems which constitutes their greatness. Christina Rossetti, in common with all possessors of religious genius, has that imaginative knowledge of death without which it is impossible to estimate the value of life. Traces of morbidity do occasionally occur, but the general attitude of mind is natural, serene, and in close proximity to fact. It is obvious that all views of life which ignore the certainty of death are immediately reduced to nonsense by the power of an insistent reality. It is not, indeed, the office of a poet to give us "views"; still, he, like lesser mortals, must have his point of view, and that will be wholly false unless it squares with the certainty of death. Christina's frequent dwelling on this logic needs no apology therefore. If this be doubted, let the following lines speak for themselves:—

Passing away, saith my soul, passing away;  
With its burden of fear and hope, of labour  
and play;  
Hearken what the past doth witness and say:  
Rust in thy gold, a moth is in thine array.  
A canker is in thy bud, thy leaf must decay.  
At midnight, at cockcrow, at morning, one  
certain day  
Lo, the Bridegroom shall come and shall not  
delay:  
Watch thou and pray.  
Then I answered: Yea.

Passing away, saith my God, passing away:  
Winter passeth after the long delay:  
New grapes on the vine, new figs on the  
tender spray,  
Turtle calleth turtle in heaven's May.  
Though I tarry, wait for Me, trust Me, watch  
and pray,  
Arise, come away, night is past, and lo, it is  
day.  
L. P. JACKS.

#### "THE SPRING OF THE DAY."\*

It is not generally necessary to read the books you intend to review, nor is it always kind to do so, for it is less easy "to hide the fault we see" than to hide the fault we do not see. And since it must be an ill book that brings nobody any good, as one of the Plinies wisely remarked—"for there never was a book so bad but he could find some good in it—so there is no book, even unread, but may be conscientiously (if judiciously) praised. But when you turn to the last chapter, or last essay, address or sermon (attracted by a golden title, as in the present case) and are drawn steadily backwards to the opening pages, then is that book a blessed book, and blessed is the reviewer of it, and more blessed is the author of it, and most blessed the young folk (as in this case) to whom it was addressed. This is not intended to be superlative praise of the present book, though it is praise. Happily there is a healthy revolt against superlatives. To be positive is now, comparatively speaking, the truest superlative. And we are positive that this book is a good book in spite of its theology, or what we suspect to be its theology, for we hasten to say that we do not like its theology; but then we do not like any theology, or hardly any—a little goes a great way with us. But to be fair we must also say that what there is of it is the "irreducible minimum." To expect less would be to drive too hard a bargain and betray too parsimonious a spirit, or perhaps, to change the figure, a too rigid teetotalism. But all the rest of the book (about nine-tenths) is "neat," and of the very purest Scotch distillation.

The book is full of modern parables, and these are full of suggestion and spiritual helpfulness. At times one is startled at the sudden turn familiar things take, and at the way they don their preaching robes and preach. Even Perdita must, one thinks, have been converted by the address on the "Oxlip, or the Upward Look," and have been constrained, after that, to "put the dibble in earth to set one slip" of carnations and streaked gillyvors, to say nothing of oxlips. "A Pavement Lesson" reveals what may be done in the way of "sermons in stones"; and "Making a Whistle" shows how to find "tongues in trees"; and in general the whole twenty-eight addresses without exception show how one may find good in everything. To Dr. Macmillan's "open sesame," Nature discloses such

\* "The Spring of the Day." By Dr. Hugh Macmillan. Isbister and Co. Price 5s.



hidden treasures of symbolism that at first one is almost more pleased with the discovery than with the treasures themselves. "Green roses" used to protrude from our neighbour's garden into ours, and we looked at them with great curiosity and a critical eye, but never a sermon did they preach to us, or at least never ought like this. We retaliated with marigolds, which are as proletaneous as rabbits. I am sorry to see that the poppy in "The Calyx of the Poppy" is in Dr. Macmillan's black books as well as in Mr. Ruskin's, and one is tempted to befriend it by a feeling of reaction against this harsh treatment of it. Had we but our "singing robes," or the wings of the "soaring human boy," we would gladly take up the cudgels on its behalf.

The revolt against superlatives, we said, has set in, though it is difficult to keep up the revolt under strong temptation from a good book, but the revolt against tit-bits has not yet set in, and before the day dawns for that, and during the prevailing darkness I should like to quote from the address on "Little Things" a characteristic little thing in the way of a humble parable. There are, of course, many others better, but this strikes a fair average, and is complete in itself. "I remember at school," says the Doctor, "being taught a simple lesson in optics. A shilling was placed at the bottom of a basin; standing at a little distance, no one could see it as it lay there. But the teacher poured water into the basin, and by-and-by we could all see where we stood the silver gleam of the shilling reflected by the transparent element, and seemingly raised from the bottom of the basin to the top. So the appreciation of Jesus supplied the optical element which raised the poor coins of the widow from their lowly obscurity at the bottom of the treasury of the Temple to the top, and made them visible to the eyes of the Disciples and the eyes of the whole world. Jesus knew the widow's heart, the motive that led her to bestow her gift, and He threw the whole meaning of her act into words which in their poetic paradox reached so infinite a truth that they have never been forgotten. Was ever such an estimate put upon a farthing?"

Time and tithes permitting, we intend to extend our knowledge of Dr. Macmillan's books, for we are not of those "who reckon not their own rede"—not, that is, as a general rule. We generally follow the advice we give. The excellence of this book has given us an appetite for its predecessors. It is written in pure English, with perhaps a word, or at the most a phrase, Ultraberwickane—another example of rare self-denial in a bilingual Scotchman. The book is "got up" in a way distinctly pleasant to the sight and good for food of reflection; there are broad luxuriant margins that encourage the sauntering soul to stretch its listless length and pore upon the brook that babbles by. And if we are not caught casting in a line for trout, it will not be the fault of the beck, nor yet for want of a sufficient dose of original sin, or for lack of that other unpardonable sin of being sometimes original ourselves.

E. L. H. THOMAS.

TO CORRESPONDENTS.—Letters &c. received from A. A., E. P. B., J. S. P., J. R., M. K. S., L. T., N. V.

### AMPLIUS! AMPLIUS!

"CHRISTIAN UNITY," says Canon Wilberforce, in his recently-published volume of sermons,\* "does not mean the demolition of fences between religious pastures, but it means growing wings, and being able to rise above them."

Canon Wilberforce's zeal in the cause of temperance and in all philanthropic and beneficent work is widely known. But he is known, also, as a scholarly preacher, an original thinker, a ready speaker, and as one of the leaders in the world of liberal theology. This book fully justifies his high reputation. The subjects which the sermons discuss are various; but the Fatherhood of God—implying, directly, the Brotherhood of Man, and indirectly, the eternal hope for all humanity—may be called the underlying thought of them all. In the preface to his book Canon Wilberforce acknowledges his obligation to "all the writers of the theological-forwards school of thought of our day"; and in one of his sermons—that on "Diversity and Toleration"—he pays an admiring tribute to Dean Farrar, and to "the moral courage with which he brought his powerful intellect and unique gifts of oratory to the task of vindicating the omnipotent compassion of the world's Father." "Dean Farrar's vigorous mind," says Canon Wilberforce, "led him to perceive, as General Gordon wrote in his diary, that to credit God with attributes which would be utterly hateful in the meanest of men was virtually atheism." This thought of the "omnipotent compassion of the world's Father"—intimately connected, as it is, with the "larger" and the "eternal" hope—finds fine expression in the sermon on "Hades." There the preacher states in plain words his conviction that death does not necessarily terminate the possibility of human restoration. "Our present existence," he says, "is only a brief stage in an endless human career; and faith in God, if it is truly to meet the needs of human nature, must always conceive of Him as possessing resources adequate to all possible emergencies." "Who," he goes on, "shall dare to deny the universal hope? Who shall venture to look Omnipotence in the face and say: 'Death and Hades are too strong for Thee, and Thine arm is shortened; Thy love has grown cold; there can be no mercy beyond the grave?'"

Another vigorous passage opposing the doctrine of the Eternity of Punishment occurs in the sermon entitled, "The Father is greater than all," and runs as follows:—"The endless wail of a sin-blighted humanity, created with God's foreknowledge, under the doom of hopeless damnation, would dethrone God, bring the atonement into contempt, predicate the existence of a victorious devil, necessitate the eternity of sin, and make the so-called heaven of the saved a contemptible concentration of unutterable selfishness." "If Abraham and Lazarus"—as says the preacher in the same sermon—"were truly purified saints of God, they could only have endured the sight of suffering in Hades without being in torture themselves, because their clearer perception of the eternal purpose of God and a closer union with the Eternal Will had taught them that the flame they were

forbidden to alleviate was not hopeless retribution, but *inexorable love, in remedial action*, consuming the tares and chaff of a wrongly-formed character." Never once does Canon Wilberforce strive to minimise the awful nature of the "æon of discipline," "that terrible process of purification," which is the outcome, for the disobedient, of "inexorable love." "Well," he says, "may our Lord speak"—we quote from the sermon on "Hades"—of "the worm that dieth not, and the fire that is not quenched—that fire of purifying love, dazzling and blinding the soul, with the anguish of recognising itself, not as God-condemned, but as self-condemned."

Perhaps one of the most thoughtful and delightful sermons in the series is the one entitled "God's Riddle" on the text, (Prov. xxx. 4): "Who hath gathered the wind in his fists? . . . What is his name, and what is his son's name? Canst thou tell?" Concerning the latter half of this great question, "What is his son's name?" Canon Wilberforce makes answer: "If God be the self-evolving Spirit, whose name is Love, then, in the deepest, truest sense, *humanity is His son*. Whoever dares to limit Divine sonship unjustifiably narrows the sphere of the 'Divinity that stirs within us,' and lands himself in logical impossibilities. *Amplius, Amplius*—'wider, wider,' once wrote Michael Angelo over a cartoon of Raphael's which the young artist had painted too small; he had cramped the figures of Christ and his Apostles. *Amplius, Amplius*, does the Spirit of God write over the portals of the churches when they would dare to narrow the sonship of the race. Man, in his inmost, deepest being, is the highest utterance of the absolute; man is, in the truest sense, the word embodied."

Not, however, the sublimest trust in the infinite compassion, in the ultimate advent of the "far-off Divine event" can lead any honest preacher to ignore the painful riddle of misery and pain which surround humanity in its earthly existence. In his sermon on the question: "Does God suffer?" Canon Wilberforce discusses the "travail-pain of the universal mother-heart, counting the cost and the anguish inseparable from every creaturely existence." After speaking of "the *unconditional responsibility* of Almighty God for the final consummation of His purpose upon each of us," he goes on to say: "He knew how much the gift of life would cost us. He did not give it frivolously or carelessly. He gave it because of the magnificent result that He purposes from it. And His knowledge should, in our higher moods, encourage us in unquestioning submission to His blessed will, even when it seems most sharply to cross our human will."

If time and space permitted, it would be a pleasant task to quote still more copiously from the interesting volume before us. But it must suffice only to mention by name such sermons as those on "The Ascension," "The Resurrection," "The Holy Trinity," "Back to Origins," "The Impulse Behind Origins," &c. Breadth of thought, as well as deep religious sense, mark all these sermons, and there is also, everywhere—as should be frankly and gladly acknowledged—indication of Canon Wilberforce's loyalty to the fundamental tenets—wisely understood and interpreted—of that English Church to which

\* "Sermons preached in Westminster Abbey." By Canon Basil Wilberforce, D.D., Elliot Stock. Price 5s.



he so ably ministers. On the doctrine of the Incarnation and of the Trinity he is entirely orthodox, though the orthodox creed, as he holds it, does not mean the bounding of a spiritual horizon by conventional conceptions of God. He is never controversial in any obnoxious sense of the word. And in his sermon "Unbinding the Word" he inveighs, in forcible terms, against "ecclesiastical bigotry, and credal anathemas, and disabilities attaching to professions of religion." "All systems," he says, "of religious thought that render the conception of God repulsive by imputing to Him a vindictiveness that denies His Fatherhood and an impotence that denies His omnipotence are guilty of binding the word. And the word of God is not bound."

One last word of praise must be accorded to the practical character of Canon Wilberforce's Christianity. His sermons reveal the fact that he is alike vigorous thinker and hard worker. If he cries *Amplius, Amplius* to holders of narrow creeds, he is ready with the same admonition—a plea for still wider energy and charity—to half-hearted workers in the field of practical benevolence. The faith "which works by love" is the faith inculcated in this volume of sermons, which we confidently recommend to the study of the more thoughtful among our readers.

ANNETTE CALTHROP.

#### PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

*The Bible for Home and School.* Part VIII. 1s. (Clarke and Co.)

*What is Socialism?* By Scotsburn. 7s. 6d. (Isbister.)

*Thomas Cranmer.* By A. J. Mason, D.D. 3s. 6d. (Methuen.)

*Divine Immanence.* By J. R. Illingworth, M.A. (Macmillan.)

*International Arbitration.* By Hodgson Pratt. 1d. (W. Reeves.)

*Two Opposing Tendencies.* By Rev. E. I. Fripp, B.A. 3d. (Shone: Lombard-street, Belfast.)

*Divine Magnetism.* By a Layman. 6d. (Bowden.)

*King Solomon's Mines.* By Rider Haggard. 6d. (Cassell and Co.)

*The King of the Jews.* By G. S. Hitchcock. 2s. 6d., per post 2s. 10d. (Hutchinson, 258, High-street, Chatham.)

*The Soul of Honour.* By Hesba Stretton. 3s. 6d. (Isbister.)

*The Free-trade Movement and its Results.* By G. Armitage-Smith, M.A. 2s. 6d. (Blackie.)

*Bookman, Mind, Monist, International Journal of Ethics, Theosophical Review, Historical Review, English Illustrated, Review of Reviews.*

BROTHERS, let us be men, let us bravely fling off our chains. If we cannot be commanding, let us at least be sincere. Let our earnestness amend our incapacity. Let ours not be a life of puerile inanities, or obsequious Mammon-worship. Let us not be ingrates while heaven is generous, idlers while earth is active, slumberers while eternity is near. Let us have a purpose, and let that purpose be *one*.—W. Morley Punshon.

#### UR OF THE CHALDEES.

"TERAH took Abram his son, and Lot, the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran and dwelt there." Haran is situated in Northern Mesopotamia, and after Terah's death, "Abram journeyed, going on still toward the south." It is nevertheless a contested question whether Ur of the Chaldees was northward of Haran, or 600 miles south of it, between Babylon and the head of the Persian Gulf. The latter site has been much in favour, especially since the discovery of the name of Ur in some cuneiform inscriptions found among the ruins of Mugheir in that district. But the claims of the northern locality are put forth again by Mr. Hormuzd Rassam, in a paper read before the Society of Biblical Archaeology, and printed in their Proceedings. He points out that for anybody to go from Mugheir into Canaan, taking Haran *en route*, would be to travel 400 miles out of their way; and he argues that the shorter route across the desert would have been quite practicable. The site which he favours for Ur is the modern Orfa, where the dreadful massacre of Armenians occurred not long ago. He thinks that being so near to Haran, and commanding an important position in that part of Mesopotamia, it was most probably in olden times, as it is now, the capital of Padan-Aram. He describes it as most picturesquely situated, and says that if it had a better and more energetic government, its province might vie in beauty and importance with the most flourishing regions in the world.

The argument used by Jacob Bryant, that there were no Chaldeans beyond Southern Mesopotamia, Mr. Rassam characterises as flimsy. Mr. Rassam claims to be a Chaldean himself. He is, we believe, a native of Mossul; and it will be remembered that he assisted Layard in the excavation of Nineveh and Sippara. At a later period he was one of the British Envoys whose wrongful detention by King Theodore led to the Abyssinian Expedition and the capture of Magdala.

G. ST. CLAIR.

#### THE MINISTERS' INSTITUTE.

THE meetings of this society were held at Manchester College, Oxford, on Monday, Tuesday, and Wednesday last, and were attended by over forty ministers from various parts of the country. The business meeting was held on Monday evening, the Rev. S. A. Steinthal in the chair, when the minutes of the last meeting in April, 1896, were read by the Rev. C. T. Poynting, the secretary, and confirmed. A Communion Service was afterwards held in the College Chapel, conducted by the Revs. Dr. Drummond and A. N. Blatchford.

On Tuesday morning a devotional service was conducted by the Revs. Priestley Prime and C. D. Badland, followed by a Conference in the lecture-room, at which the Rev. W. H. Drummond gave an address on "The place of Christ in Liberal Religion." In the evening the Rev. E. I. Fripp opened a discussion on "The Organisation of Free Churches."

The opening service on Wednesday

morning was conducted by the Rev. J. E. Carpenter, the Revs. P. H. Wicksteed and Joseph Freeston also taking part, and was followed by a Conference, at which Mr. C. S. Loch, of the Charity Organisation Society, and Dunkin Lecturer in Manchester College, read a paper on "Charity and the Ministry." At the afternoon Conference, in the absence of Dr. G. D. Hicks, who was to have read a paper on "The Meaning and Value of Pantheism," the Rev. C. B. Upton gave an address, and the meetings were brought to a close by a short valedictory address and prayer by the Rev. S. A. Steinthal.

#### PROVINCIAL LETTER.

##### OUR WELSH CHURCHES.

TO some readers of THE INQUIRER it may come as a surprise to hear that in one corner of our little island there still survives a group of churches where Sunday after Sunday public worship is carried on in the language of the ancient Britons, a people known to-day to outsiders generally as Welsh, or foreigners, though they love to call themselves *Cymry*. The Cymry no longer worship in groves, nor do they now, in the words of the school-book, "stain their skins with the juice of a plant called woad." Like their more fortunate cousins over the Border, they have long ago discarded the tomahawk, adopted a modern wardrobe and settled down to the manners and customs of present-day life. Although they have a smattering of English, the language of commerce and civilisation, still they are not English: they can neither call themselves nor feel themselves English. But they are proud of the great British nation of which they form an integral part: they read its literature, admire its great names, love its Shakespeare, its Milton, and enjoy the blessings of its civilisation as a part of their own rich heritage also. Still, as the land of music and of song, Cambria continues Welsh to the core. Welsh is the language of our heart and home and church. With Welsh hymn-books and Welsh Bibles—how can it be otherwise? We must sing in Welsh, pray in Welsh, and preach in Welsh. If our *Pater Noster* is to touch the heart it must take this form:—

*Ei'n Tad yr Hwn wyt yn y Nefoedd, &c.*

All of us however—English and Welsh alike—have our hopes and aspirations welling up from fountains that have their origin in the same basal rock of a common human nature.

The development of religious thought in Wales has followed much the same lines, and exhibited much the same variety as in England. Though more radical in our politics, we are more conservative in our theology, lagging behind some half century, perhaps, or more.

Wales still prides itself on its orthodoxy, and continues rampantly exclusive in its treatment of such as are in advance of it on the line of evolution; although history bears clear witness to the fact that its people have never been free from that black drop which is the generator of heresy.

Sporadically, we have had the heretics, like the poor, always with us. A few names will suffice as examples. There is Morgan, known as Pelagius, Sir John Oldcastle (Lord Cobham); John Penry (the



morning star of the Reformation in Wales), Vavasor Powell, William Erbury, Henry Gregory, &c.; but here, as elsewhere, the heresy of one age has often become the orthodoxy of a succeeding age. The development in Wales, however, seems to move more slowly than in England. Wales continued Catholic long after England had become Protestant and Calvinistic; and now when England is growing more and more Arminian, Wales continues largely Calvinistic. But we are moving. The ice is cracking all around. The more genial influences of a fast approaching spring are already at work, and the older creeds are losing their hold of the community.

As Cymry, we are confessedly fond of long pedigrees, but as Unitarians we are satisfied to trace our lineage back to Jenkin Jones (1700 (?)—1742), who rejected the horrible doctrine of election and reprobation, and was the first in Wales to gather together a congregation and establish a church professedly Arminian. His chapel, first built by him on his own land and at his own expense in 1726, is still known as Llwynrhydowen. "Before his death he had the satisfaction of seeing six or seven influential ministers and their congregations brought over to embrace and to profess his sentiments. He died an Arminian, but most of his surviving friends became professed Arians in the course of a few years after his death."—(Rees.)

Mr. Jones' successor, David Lloyd (1725–79), was a professed Arian, and reckoned a great heretic. He was a man of great parts, began his ministry before he was seventeen, and did probably more than any one else to consolidate those churches in Cardiganshire which had committed themselves to the new views. He set his mind early on educating his people, and to this end wrote his sermon and preached it four consecutive Sundays, wrote his prayer and read it for a whole year, with the result that a large proportion of his people were said to be able to repeat bodily his sermon and his prayer.

Mr. Lloyd was succeeded by David Davis (1745–1827), still known as Davis of Castle Howell, a gentleman whose school was for fifty years the most noted in the Principality, and was the cause ultimately of making Burgess, the Bishop of St. Davids, jealous. Finding so many of the young men who presented themselves before him for holy orders had been trained by Mr. Davis, the Bishop announced that he would ordain no more of those who came from that quarter. This led subsequently to the establishment of the college at Lampeter. Of Mr. Davis's theology, Dr. Rees, in his "Nonconformity in Wales," says: "It is impossible to say what his creed was. By some he is reckoned among the Arminians, while others assert that he was an Arian, if not a Unitarian. In a letter to a friend he says, 'I am perfectly satisfied in my own mind that Dr. Priestley and others of his party may be good and pious Christians; I have also the same opinion of John Calvin, Dr. Crisp, and their disciples. I would cheerfully sit in the same communion with them, with the delightful hope of being in their company for ever in heaven.' It appears he laid not the least stress upon a man's sentiments. He associated more with the Arians and Unitarians than he did with the orthodox party, probably because that party would not associate

with him on account of the indefiniteness of his creed." Mr. Davis' views were most likely in near accord with those of Dr. Richard Price.

Up to the beginning of the present century the Presbyterian feeling still prevailed in many of our churches. Opinions might vary, but the preaching was mainly practical and spiritual, rather than dogmatic; and doctrine, becoming matter of indifference, gradually passed out of men's minds, so that when a new pastor appeared upon the scene, if he had strong and definite convictions, and believed in their propagation, the congregation was sometimes carried back to orthodoxy, and in course of time became lost to us; at other times the swing of the pendulum took the other direction. During a short residence in the Principality (1799–1801), Dr. Charles Lloyd (1766–1829), a son of the David Lloyd before-mentioned, having become a convert to the views of Priestley and Belsham, pressed them everywhere, in season and out of season, with all the energy and enthusiasm he was capable of. The new views caught on, the usual storm arose, which bore down with special severity upon the churches under the pastoral care of the Rev. D. Davis. A split ensued, and in 1801 two new chapels were built—Pantdefaid and Capelgroes—of which the Rev. John James, a student fresh from Kenrick's College at Exeter, became pastor in 1802.

As far as is known, it is to Thomas Evans, afterwards of Aberdare, belongs the honour of first introducing Priestley's opinions into Wales. He was known while yet a lad as *Priestley Bach* (little Priestley). He preached for many years in his native place near Brechfa, and in 1792 and 1794 published sermons explanatory of his views. For more than fifty years after this there was a vigorous Forward Movement going on, and the preaching in many of our pulpits became excessively dogmatic. This roused the orthodox, controversy raged, persecution set in, and Unitarians had to suffer for their audacity in exercising the right of private judgment. Controversy to-day, though often unreasonable enough, is no longer the bitter thing it used to be.

Now comes a sad chapter in the history of our cause in the Principality. In the years 1860–66, no fewer than eleven of our little band of ministers, many of them in charge of two churches, were removed by death; and it can hardly be said that we have recovered from the effects of that terrible blow even to this day.

The younger generation of ministers, as they gradually came in to fill the gaps left by their predecessors, were found to have been brought up under different influences and to have been more in touch with the views that prevailed in the kindred churches in England.

In the year 1860, the Rev. W. Thomas, M.A., undertook the pastoral charge of Llwyn and Bwlch. He was a convert from the Congregationalists, and had imbibed the sentiments of Theodore Parker. He was probably the first to do so in Wales, although those sentiments were not unknown to some others previously. To many of his ministerial brethren (the present writer among them) he was an object of considerable suspicion. But being a polished scholar, a brilliant writer, an attractive preacher, a fascinating orator, and altogether a powerful personality, he exercised a marvellous influence,

which enabled him to hold his own and to withstand all opposition. To-day his teaching is bearing fruit, and the works of Channing, Parker, Martineau and their school form the meat and drink of most of our ministers. The political power which he wielded in Cardiganshire was immense, but it ultimately proved his destruction. His opponents, like those of Priestley in Birmingham, fearing that Church and State were in danger, set the machinery in motion which was to crush him. He and his congregation were deprived of their chapel in 1876, and many members of his congregation, because they had dared to vote Liberal, were evicted from their farms. Mr. Thomas died a victim of this relentless persecution.

Of our present Cymric churches, four were originally reckoned Orthodox, six Arminian, ten Unitarian, and, we believe, have open trust deeds. Five were originally Arminian Baptist.

We have limited the scope of the present article to the historical side of our subject, and that chiefly in connection with Llwynrhydowen. We have done so because it lent itself more easily to the aim we had in view—namely, to show the evolution of religious thought in Wales. In a future article we hope to have a word to say about the present condition and future prospects of Unitarianism, English and Welsh, in the Principality.

R. J. JONES.

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

**Bermondsey.**—One of the most successful meetings of the band of hope since its formation took place on the 19th inst., when a concert in aid of the excursion fund was given by senior members and friends. Some 150 persons were present, and in the programme of songs, recitations, piano solos, violin and mandoline trios there was one item of peculiar interest—the recitation by Miss A. Lewis, of "The Drink Fiend Destroyed," which was written by the Rev. J. Morgan Whiteman, the founder and first president of the society.

**Bradford.**—On Sunday last special musical services were held in Chapel Lane Chapel, when the choir of men and boys were assisted by Miss Nellie Lamb. The preacher for the day was the Rev. E. Ceredig Jones, M.A. There were large congregations, and collections were taken for the choir fund.

**Capel Bryn.**—The Easter meetings of the South Wales Unitarian Association were held at Capel Bryn on the 13th and 14th inst. The first service was held on Wednesday evening, the 13th, when the devotional part of the service was taken by the Rev. E. E. Jenkins, and sermons preached by the Revs. T. A. Thomas and L. Williams respectively. On Thursday morning, after a business meeting, the Revs. W. J. Phillips and R. J. Jones, M.A., preached, the former in English and the latter in Welsh. The afternoon preachers were the Revs. T. J. Jenkins and W. James, B.A. A most impressive closing service commenced at 6 P.M., when sermons were preached by the Revs. D. Evans and R. J. Jones, M.A. It was a matter to regret that several of our ministers were unavoidably absent. The annual meetings are to be held at Lampeter.

**Flagg.**—On Sunday a memorial service for the late Mr. Charles Woollen was conducted by Mr. Henry Stanley, of Manchester. The congregation at Flagg feel that they owe a great debt of gratitude to Mr. Woollen for his untiring and unselfish efforts on their behalf for over twenty-one years. In the hottest days of summer and the coldest days of winter, when younger and stronger men have stoutly refused to go, he times without number has left his comfortable home, and in a spirit of self-renunciation has ministered to their spiritual needs. The responsibility of maintaining the services rested on his shoulders. For this cause he freely spent time, money, and energy, and the



influence of his spirit upon the congregation is now unmistakably to be seen.

**Halfax.**—A bazaar in aid of a new piano and general expenses was held at Northgate End Sunday-school at Easter. The bazaar was opened with short addresses on Easter Tuesday by Mrs. H. R. Oddy and the Rev. F. E. Millson; later a good business was done at the stalls, and the entertainments were also very busy, the "takings" for the three days being about £150.

**Ilminster.**—The congregation at the Old Meeting had the privilege of a visit from the Rev. Joseph Wood, of Birmingham, on Tuesday evening, April 12, as lecturer, in the course of a lecturing tour in the West. His subject was "The Religion of Jesus"; and bringing Jesus out of the cloudland of dogmatic theology, he placed him livingly in the midst. The lecture was characterised by Mr. Wood's well-known ability and accustomed charm of delivery. It abounded in beautiful and vivid illustrations, which never for an instant allowed the attention of the audience to flag. There was a numerous attendance, largely reinforced by members of the Congregationalist and Wesleyan Churches of the town. The chair was occupied by the Rev. Jeffery Worthington, B.A., of Taunton.

**Leigh.**—The annual school sermons were preached by the Rev. A. H. Dolphin, of Pendleton (the newly-appointed minister for Leigh), on Sunday last, afternoon and evening. At the afternoon service there were 180 present, and in the evening the church was packed, over 280 being present. Tea was provided for friends from a distance, and the whole proceedings of the day gave great satisfaction, which speaks for itself for the future welfare of the church. The amount collected during the day was £12 2s. 8d.

**Maidstone.**—Under the auspices of the Social Union connected with the Earl-street Chapel, Mr. B. B. Nagarkar lectured in the large Freemasons' Hall on April 6 on the subject "India and her People: their Social and Domestic Life." The attendance was satisfactory, including a number from other chapels, among them the Rev. W. A. H. Legg, M.A., minister of the King-street congregation, and Mr. George Youngman, J.P., who occupied the chair.

**Manchester: Oldham-road (Appointment).**—The Rev. W. Reynolds, B.A., has been appointed minister of this church.

**North Cheshire Unitarian Sunday School Union.**—The annual conversation of this Union was held at Boston Mills, Hyde, on Saturday last. About 130 persons were present to tea. The president (Mr. T. H. Gordon) occupied the chair, supported by Rev. W. Harrison (vice-president), Mr. A. Slater (hon. sec.) and Rev. H. E. Dowson, B.A. An interesting musical and dramatic entertainment was provided by the Boston Mills friends. Rev. W. H. Burgess, B.A., was present on behalf of the Manchester District S.S. Association, and delivered an interesting address. Rev. W. C. Hall, M.A., responded in suitable terms to the vote of welcome accorded to the new school at Ashton on its joining the Union. Votes of thanks to the Boston Mills friends for their hospitality and entertainment and to the president were duly responded to, and the evening hymn and Benediction brought a very interesting meeting to a close.

**Rotherham.**—On Thursday, April 14, a small sale of work in connection with the Sunday-school sewing class of the Church of Our Father was held, realising over £6.

**Sidmouth (Resignation).**—The congregation have received with regret the resignation of the Rev. H. M. Dare, whose loss, with that of Mrs. Dare, will be much felt. The pulpit will be vacant at midsummer.

**Shepton Mallet.**—A social meeting at the close of the session was held by the members of the Unitarian circle on Wednesday evening, April 13. Music and readings were given at intervals, and a well-filled stall of plain needlework was cleared during the evening, the proceeds to go to various funds.

**Stannington.**—On Sunday, April 10, the usual Easter services were held, when two impressive sermons were preached by the Rev. Geo. Evans, M.A., of Gorton. There was an augmented choir and in addition to the organ the musical part of the services was assisted by the Stannington string band. Owing to the weather being very unfavourable neither the congregations nor the collections were as large as usual. On the following Tuesday the annual social tea was held in the schoolroom, of which upwards of one hundred partook. After tea the chair was taken by the Rev. Iden Payne, and addresses were delivered by the chairman and the Revs. Wm. Stephens and Geo. Evans. During the evening suitable hymns were sung and songs and duets by Mr. G. Whittington and Mr. and Mrs. George Vickers, while the audience were charmed

by two mandolin solos by Miss Gertrude Whittington. Votes of thanks were accorded to Mr. Evans for his services on the previous Sunday, also to Mr. and Miss Whittington for their help on that evening. The meeting was brought to a close with prayer and Benediction.

**Tavistock.**—On Thursday, April 14, a lecture was delivered at the Abbey Chapel by the Rev. Joseph Wood, of Birmingham, on the "New Reformation."

**Torquay.**—For the next two Sundays (April 24 and May 1) Unity Hall will be closed for redecoration. The services will be recommenced on May 8.

**Wigan.**—For some time there has been a desire to gather together the Unitarians in Wigan for a united effort, and a large number of tracts provided by the B. and F.U.A. have been distributed, the Rev. A. Doel, formerly a Wesleyan minister in Wigan, and more recently missionary at Longton for the East Cheshire Union, taking an active part in the work. At the commencement of the present year, after some preliminary meetings, a working committee was formed, and a public room was hired for three months. Here Sunday evening services have been conducted of a distinctly religious character, studiously avoiding controversy, and have been so much appreciated that they are to be continued for a further period of three months. During the same period, commencing on Jan. 18, a series of Tuesday evening lectures were given, as follows:—Rev. J. E. Stead, "What think we of Christ?"; Rev. W. Binns, "The Religion of To-day"; Rev. C. J. Street, "Exclusive Salvation"; Rev. W. Reynolds, "Unitarianism v. Trinitarianism"; Rev. J. E. Stead, "Sin: Its Nature, Punishment and Forgiveness"; Rev. Alex. Gordon, "Unitarianism and the Bible"; Rev. H. E. Dowson, "Freethought in Religion"; Rev. C. H. Wellbeloved, "To us there is but one God, the Father"; Rev. J. Crossley, "The Deity of Jesus"; Rev. J. Moore, "The Authority of Conscience"; Rev. J. E. Stead, "Growth of the Dogma of the Atonement." These lectures were followed by questions, for the further elucidation of the various subjects, and were received with the greatest interest, regret being expressed that they could not be continued until next autumn. Several of those who attended expressed sincere gratitude for the new light which had been thrown on religious truth, and the relief which the broader views had brought to them, and declared their intention at any cost to hold to the movement. It is satisfactory that the effort has been carried through without financial loss. The local committee desire to express their thanks to all the friends who in various ways contributed to the success of the effort.

Even the wisest are long in learning that there is no better work for them than the bit God puts into their hands.—*Edward Garrett.*

## OUR CALENDAR.

SUNDAY, APRIL 24.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. G. HAMILTON VANCE, B.D., of Dublin.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD. Collections for London District Unitarian Society.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.

Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town Free Christian Church, Clarence-road, Rev. ALEX. FARQUHARSON, 11 A.M., "Unsatisfied Hunger," and 7 P.M., "Things which cannot be shaken."

Kilburn, Quex-road, 11 A.M., Rev. J. E. STRONGE, and 7 P.M., Rev. W. WOODING, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN. Evening, "Some Indian Idylls."

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A., and 7 P.M., Rev. J. E. STRONGE.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. FISHER JONES.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. Wm. BINNS.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Mr. WORTLEY, and 6.30 P.M., Mr. HAROLD COVENTRY.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. A. HOOD.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.

CANTERBURY, Blackfriars, 11 A.M.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. S. H. MELLONE, M.A., D.Sc.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. B. B. NAGARKAR.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUEP.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street. Closed for redecoration. Reopening, May 8th.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

**SOUTH-PLACE ETHICAL SOCIETY,**  
SOUTH-PLACE, FINSBURY.—April 24th, at 11.15. Dr. STANTON COIT, "Lorenzo de Medici."

**ETHICAL RELIGION SOCIETY,**  
STEINWAY HALL, PORTMAN-SQUARE.—April 24th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Ethics of Prison Reform."



## BIRTHS.

KENRICK—On the 15th inst., at 4, Carpenter-road, Edgbaston, the wife of J. Archibald Kenrick, of a son.

## MARRIAGES.

GALLOWAY—SMITH—On Tuesday, the 19th inst., at Hornsey-road Wesleyan Chapel, by the Rev. Thomas Evars, of Walton-on-Thames, assisted by the Rev. Robert Spears, of Highgate Unitarian Church, Percy C. Galloway, fourth son of the late Charles Henry Galloway, of Tollington Park, N., to Jeanie Smith, niece of Edward Crawshaw, Esq., also of Tollington Park.

HARBEN—PATTULLO—On the 20th April, at Brae-side, Broughty Ferry, by the Rev. Hugh Geo. Watt, D.D., Charles Henry, eldest son of Charles Henry Harben, of Hampstead, to Isabella Durie, fourth daughter of the late George A. Pattullo, of Dundee.

## DEATHS.

DARBISHIRE—On the 18th inst., at his residence, 8, Mannering-road, Liverpool, James Mather Darbshire, formerly of Belfast, eldest surviving son of the late James Darbshire, of Green Heys, Manchester, in his 79th year.

ROBINSON—On April 16th, Emma, the wife of the Rev. W. W. Robinson, of Gainsborough.

## SOUTHAMPTON DISTRICT UNITARIAN SOCIETY.

48TH ANNUAL MEETING of the Society will be held on WEDNESDAY, May 4th, at ESSLEY HALL. The President, S. S. TAYLER, Esq., will take the Chair at 8 P.M., and the BUSINESS MEETING will be preceded by a Reception at 7 P.M.

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## BIRKENHEAD UNITARIAN CHURCH

The Congregation of the Birkenhead Unitarian Church find themselves under the imperative necessity of providing new buildings for the carrying on of the work of the Church, the Sunday School, and the various societies and institutions which have grown up in connection with the Church.

The present building would require the expenditure of many hundreds of pounds in order to make it at all suitable for the requirements of the Congregation, and even then the position of the lecture room, below the level of the street, badly drained and ventilated, would never be altogether satisfactory. The cottages in Oliver-street, adjacent to the Church, which have been rented for some years in order to provide accommodation for smaller meetings, have had to be given up, and the Congregation find themselves virtually without any provision for the growing life of the Church.

During the past year the Congregation have approved of the purchase of 2,400 yards of land in Bessborough-road, in the immediate neighbourhood of a large and rapidly-growing population, and have also approved of plans for new schoolrooms, which, in the opinion of a competent expert, could be erected for £1,200 to £1,300.

It is estimated that, after realising the present site, a sum of about £2,500 will be required to erect a suitable church, schoolrooms, class-rooms, &c., and to pay for the land which has been purchased. Towards this sum about £500 has already been raised, and the Committee earnestly appeal to all friends of liberal and free Christianity to assist them in this endeavour to develop and encourage the work of the Congregation in Birkenhead.

Donations may be sent to the Treasurer, Mr. ARTHUR W. WILLMER, Exchange Buildings, Liverpool, or 24, Village-road, Oxtun; or paid to the credit of the Birkenhead Unitarian Church Building Account, at Parr's Banking Company, Birkenhead.

Donations already received and promised:—

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## LONDON SUNDAY SCHOOL SOCIETY.

SIXTH MUSICAL FESTIVAL, APRIL 30th, 1898.

COMPETITION between Choirs from Affiliated Schools, 3.30 P.M.

AWARD of ADJUDICATOR and CONCERT by United Choirs and Friends, 6 P.M.

Tickets:—Reserved seats, 2s.; unreserved, 1s.; children (not members of competing choirs), 6d. To include tea if purchased before April 25th. May be obtained at the Schools, or from Mr. HARE, Essex Hall.

A. H. BIGGS, } Hon. Secs. Festival  
F. W. TURNER, } Committee.

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**THE ANNUAL MEETING** of the ESSEX HALL TEMPERANCE ASSOCIATION is arranged to take place on FRIDAY, June 3rd, at 7 P.M., in ESSEX HALL, ESSEX-STREET, STRAND.

Subscriptions for the present year should be paid to the Treasurer, Mrs. H. S. SOLLY, West Allington, Bridport.

## PROVINCIAL ASSEMBLY OF LONDON AND SOUTH-EASTERN COUNTIES.

COLLECTIONS in aid of its Funds will be made on ASSEMBLY SUNDAY, May 8th. The Secretaries of Congregations on the Roll are asked to note this.

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